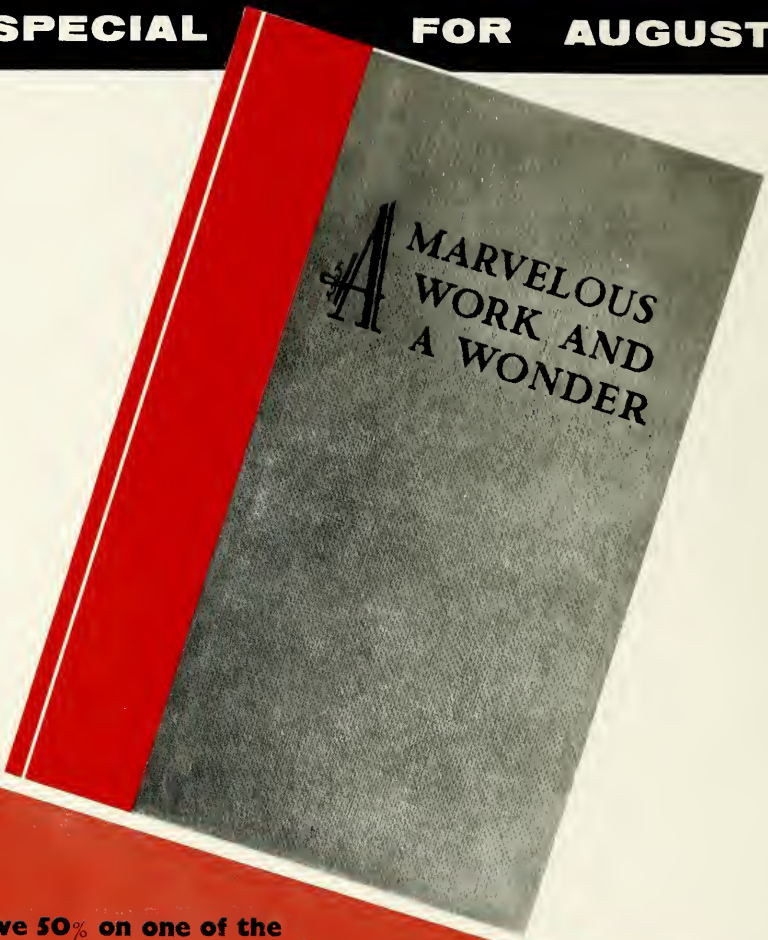
Millennial **STAR** August 1963

SPECIAL FOR AUGUST



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Millennial STAR AUGUST 1963

VOLUME 26 NUMBER 8

MODESTY IN DRESS

PHILADELPHIA'S public schools have started a campaign for modesty in dress. Recommendations changing the immodest styles of girls and peculiar notions of boys were accepted by the students almost without a ripple, and since all were doing it, no one thought there was anything wrong with it. Modesty became the style.

Fifty schools in the city adopted the rules. For boys in secondary schools, a ban was placed on loud sports shirts, dungarees, clanking hobnail boots, ducktail haircuts and sideburns.

For girls there were to be no more beehive hairdos, tight or short skirts, low-cut blouses, tight sweaters, jangling jewellery, sloppy socks, curlers or head scarves.

The taboos were worked out by student committees assisted by advisers from the faculty and consultants from the Philadelphia board of education.

Latter-day Saints most certainly should be willing to go as far toward decency and right as any other people. Why cannot we sponsor rules such as these ?

Is there any place among Latter-day Saints for tight and short skirts which are so revealing ? Is there any reason why our girls need to wear low-cut dresses or form-fitting sweaters ?

Latter-day Saint girls should be lovely. Revealing clothing, sloppy socks, curlers in public, and beehive hairdos certainly add nothing to the loveliness of anyone.

If the emphasis for both men and women, boys and girls, could be upon what is good, what is uplifting and moral and wholesome, rather than on what is set down as the fashion, and if our people would think for themselves, rather than be herded into styles by New York or Paris, all would be infinitely better off.

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THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 15/- per year (foreign $2.50), 2s. per copy. The Star is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to : 288 London Road, Mitcham, Surrey, England. Printed by F. J Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

THOUGHTS FOR YOUR TALKS

WELCOME VOICE

"THERE is no more welcome voice to the honest in heart than the voice of the true messenger preaching the Gospel of Jesus Christ."—Elder Harold B. Lee, Council of the Twelve.

MARRIAGE

"IS there anything more beautiful than a young couple on their way to the Temple to be married for time and eternity ? This means preparation and choosing the Lord's way of marriage. We will probably never be closer to Heaven while we live in this life than when we are in the Temple of the Lord."—Bishop Carl W. Buehner.

SON OF GOD

"BEFORE any person is prepared to join the Church, he must believe that Jesus Christ is literally the son of God." Elder Bruce R. McConkie, First Council of the Seventy.

SEPARATION

"IT is only because of transgression on the part of the wife or of the husband or perhaps on the part of both, when a couple who have been married in the Temple of the Lord separate."—President Joseph Fielding Smith, The Council of the Twelve.

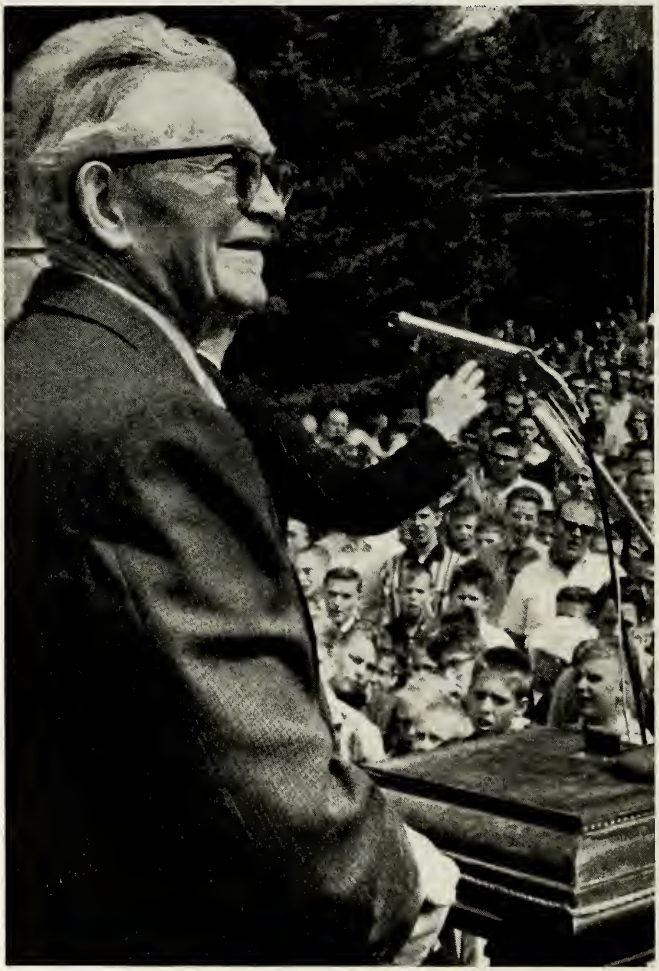
From the Pen of the Prophet

THE POWER OF PRAYER

BY PRESIDENT DAVID O. McKAY

SINCE childhood it has been very easy for me to believe in the reality of the visions of the Prophet Joseph Smith. What I am going to say may seem very simple to you, but to me it is a heart petal.

When a very young child in the home of my youth, I was fearful at night. I traced it back to a vivid dream in which two Indians came into the yard. I ran to the house for protection, and one of them shot an arrow and hit me in the back. Only a dream, but I felt that blow, and I was very much frightened, for in the dream they entered the house, a tall one, and a smaller one, and sneered and frightened Mother.



I never got over it. Added to that were the fears of my mother, for when Father was away with the herd, or on some mission, Mother would never retire without looking under the bed; so burglars or men who might enter the house and try to take advantage of Mother and the young children were real to me.

Whatever the conditions, I was very much frightened. One night I could not sleep and I fancied I heard noises around the house. Mother was in another room. Thomas E. by my side was sleeping soundly. I became terribly wrought in my feelings, and I decided to pray as my parents had taught me.

I thought I could pray only by getting out of bed and kneeling, and that was a terrible test. But I did finally bring myself to get out of bed and kneel and pray to God to protect Mother and the family. And a voice, speaking as clearly to me as mine is to you, said, "Don't be afraid; nothing will hurt you."

Where it came from, what it was, I am not saying. You may judge. To me it was a direct answer.

I say it has been easy for me to understand and believe the reality of the visions of the Prophet Joseph. It was easy for me in youth to accept his vision, the appearance of God the Father and His Son, Jesus Christ, to the boy praying. I thought of nothing else. Of course that is real. It was easy for me to believe that Moroni came to him in the room. Heavenly Beings were real from my babyhood on, and as the years came those impressions strengthened by reason and strengthened by the inspiration of God directly to my soul.

I know that those visions were real, and that Joseph Smith was a prophet of God and when we say this, it means that we know that Jesus lives, that Christ is our Redeemer, and that this is His Church.

June Conference

President McKay urges Youth to Remember their Responsibility

Reported by HENRY A. SMITH
Deseret News Church Editor

"YOU know what is good to do and God bless you that you will have the strength to do it."

With these significant words, uttered in the spirit of a benediction, President David O. McKay concluded the 64th Annual Conference of the Mutual Improvement Associations of The Church of Jesus Christ of Latter-day Saints.

The beloved 89-year-old prophet was speaking in the Tabernacle.

Highlights of the concluding conference sessions centered upon the 50th anniversary of scouting in the Church and featured the presence and participation of two prominent national officials, Ellsworth H. Augustus, national president, Boy Scouts of America and Chief Executive Joseph A. Brunton Jr., jointly presented a special plaque to President McKay in honour of the Church's 50 years of scouting and each also addressed the conference.

Other speakers were President Henry D. Moyle, first counsellor on the First Presidency, Elder Ezra Taft Benson of the Council of the Twelve and an adviser to the MIA, Gen. Supt. G. Carlos Smith Jr., of the YMMIA and Gen. Pres. Florence S. Jacobsen of the YWMIA.

The invocation was by Elder Delbert L. Stapley of the Council of the Twelve and the closing prayer by Asst. Gen. Supt. Carl W. Buehner.

Music was by the Tabernacle Choir with Richard P. Condie conducting and Frank W. Asper at the organ.

Before Superintendent Smith made his remarks, three representative Latter-day Saints scouts presented a special plaque to President McKay. George Durham, an explorer, represented the three units in saying to the president:

"Throughout your lifetime and particularly in recent months, you have been honoured by many organisations and groups for your contributions to your fellowmen. Today, Cub Scout Bill Hesterman, on my right, Boy Scout Gibb Marsh on my left, and I, George Durham, an Explorer, represent the boys enrolled in the scouting programme throughout the Church in presenting you this token of our love and admiration."

The plaque, bearing an engraved likeness of the President, read, "To President David O. McKay with love and gratitude for your inspirational example to us throughout your entire life in doing your duty to God and your country."

President McKay responded briefly to both special scouting tributes. He then offered his commendation to the MIA executives and board members for their part in a memorable convention. He especially mentioned their "untiring efforts over many months in preparing and arranging details of these presentations which will leave indelible impressions upon the tens of thousands who have witnessed and participated."

He told the vast audience, composed mostly of MIA leaders and members, that they left the conference with an added responsibility. He referred to the honour bestowed upon the Church by the national Boy Scout leaders. "You

have a greater responsibility than ever to maintain the confidence of those leading men of the world," President McKay said.

President McKay urged each to follow instructions just as surely as the example was set during the conference in demonstrating the value of complying with instructions. "Each of us has a responsibility to put into action what has been seen and taught," he said. "Just as much a responsibility to perform every correct act in the community as you did in the great performance in the stadium. Each is responsible for his or her own acts no matter where you are. What you think about will inspire those actions."

An appeal for righteous living highlighted the inspirational message of President Moyle. He quoted from Moroni in the *Book of Mormon* by way of emphasising that it is "by faith, hope and charity we must proceed in our lives and justify our existence here in mortality."

He declared that "it is our destiny, not only as MIA workers, but as Saints of the Most High, to distinguish clearly and simply, day by day, the difference between right and wrong and set an example to the world."

President Moyle urged hearkening to the word of God, explaining that "excellence of character, conduct and performance are akin to Godhood." He declared our purpose to be the laying of a foundation for perfection.

JUNE CONFERENCE

Every year thousands upon thousands of young Latter-day Saints and their teachers throng into Salt Lake City from all corners of the earth for the annual MIA June Conference. This is the event of the year; all those who participate train throughout the year for the privilege of taking part—either in one of the many pageants or in the massive 6,000-part Dance Festival. Each day of the Conference youth and teachers alike receive guidance and instruction from the General Authorities.

"We are upon the earth today," he said, "because of the excellence of our performance in a pre-existent world. When we rebel against God and fail to keep His commandments we are undoing the work of a prior existence—destroying that upon which we could have built."

He urged keeping of all the commandments of God. "We cannot afford to violate any of His commandments. It is incumbent upon us to keep them all. The law is a unit in the mind of our Heavenly Father and we cannot break any portion of the law. If we violate a part or fraction by which we would not be bound we have, indeed, violated the law," President Moyle said.

He declared it was "important to neglect none of the law," and advised that God asks "nothing of us that we cannot do."

* * *

Love—the Key to Success

THE key to success in the Mutual Improvement Association programme is the key which turns the hearts of the young members of the Church to the Saviour.

This key is the key of love.

So a Tabernacle-filled audience of stake and ward Mutual Improvement Association executives were instructed at the joint executive session.

The instruction came in the form of

Thousands of young people—members of the Mutual Improvement Association—pack into the University of Utah Stadium for the opening of the 1963 MIA June Conference.

June Conference

Explorers demonstrating their projects at the MIA annual Explorado.

a pageant with each of the general presidency taking speaking parts.

MIA workers do not have many problems of a pressing nature, said General Superintendent Carlos G. Smith. "We have a programme and guides by which to follow the programme.

"The guides are the new executive manuals. Use them, study them, read them, live with them, and they will become your best friend in the MIA."

Sister Florence S. Jacobsen, general president, outlined new programmes for the coming year. These, she said, would include the new genealogical class programme and the youth conference programme.

Elder Marvin J. Ashton, first assistant general superintendent, urged ward and stake leaders to take a positive approach to their problems. Be honest, be one, build a testimony and bear it often, encourage the young people and love the work, he asked.

'THE GOLDEN YEARS OF SCOUTING'

THE Golden Anniversary of Scouting in The Church of Jesus Christ of Latter-day Saints was celebrated in the Salt Lake Tabernacle as a feature of the 64th annual MIA Conference.

Cub Scouts, Boy Scouts and Explorers, their origin and activities, were vividly outlined in the side-narration production, "The Golden Years of Scouting."

It portrayed the origin of Scouting in England by Lord Baden-Powell, the "good turn" that prompted William Boyce to bring Scouting to America, and the adoption of the Boy Scouts of America programme by the LDS Church 50 years ago—the first Church in the United States to make it a part of their youth training programme.

The late Oscar A. Kirkham, veteran Scout leader of the Church, was honoured for his work in making the Scout programme a vital part in the training of youth. His leadership in the first Boy Scout hike over 34 blocks from Temple Square to old Wandemere Park was illustrated as part of the "Golden Years" production.

Musical life was given to the Scout pageant by a chorus of 600 boys from all ranks of Scouting in 28 stakes in Salt Lake and Bountiful. They sang six lively Boy Scout songs, featuring two original songs, "Mormon Boy Scout" and "Golden Years of Scouting" under the batons of Paul Cragun and Elvis Terry with Frank W. Asper at the organ.

Guest of honour was Elmaar Baaken, director of the Division of Relationship, BSA, from New Brunswick, N.J.

"This is the first Golden Anniversary by any Scout unit," said Mr. Baaken. "I'm tremendously impressed by the singing of those Scouts and the uplift of the entire performance. In fact, the spirit of your conference which I have attended this week has been outstanding."

Be what you Profess – Real Latter-day Saints

SAYS ELDER EZRA TAFT BENSON

Elder Ezra Taft Benson.

"YOUR success in the lives of young people will be commensurate with your preparation, perseverance, and prayerfulness."

This was the message of Elder Ezra Taft Benson, of the Council of the Twelve, as he issued a call to leadership at the opening general session of the 64th Annual MIA Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Benson is a General Authority adviser of the Mutual Improvement Associations.

The opening session began at 9.30 a.m. following a colourful two-hour reception on the grounds of Temple Square. Thousands of visiting MIA stake and mission leaders and board members moved past the long reception lines of General Authorities, MIA executives and board members. Most of the visitors wore colourful insignia depicting the stake or mission in which they serve.

The general session opened with General Superintendent Carlos G. Smith Jr., of the YMMIA conducting. All of the six MIA executives gave greetings.

Elder Benson told the huge congregation that they "have been called to provide divinely inspired leadership for the MIA of the Church. It is expected that you will study diligently in order to come to an understanding of the purpose, policies and potentials of the programme."

The speaker explained that MIA meaning "Mutual Improvement Associations" provides a helping organisation, an auxiliary to the priesthood of the Church. "Its purposes," he said, "are to: develop testimonies of the Gospel, provide social activities, provide recreational activities, develop faithful Latter-day Saints."

Elder Benson declared that the MIA provides a spiritual growth through Gospel study; spiritual recreation through playing and praying together; cultural development through social activities, and is a programme for everyone 12 years of age and older.

He told the leaders that in the youth of the Church they had the "choicest materials to work with."

The speaker also urged the leaders of youth in the MIA to set proper examples in their lives. "Be what you profess—real Latter-day Saints," he said. "Put your own homes in order." In this regard he stressed modestly in actions and in dress. He counselled the leaders to be what they expect the youth of Zion to be, declaring that

(continued on page 219)

STRENGTHEN YOUR FAITH

URGES ELDER N. ELDON TANNER

"YOU MIA leaders have the challenging assignment of strengthening the testimonies and faith of the members; to help them develop their talents and to increase their spirituality."

This was the declaration of Elder N. Eldon Tanner of the Council of the Twelve to the thousands of MIA workers attending the June Conference. Elder Tanner is one of the advisers to the Church youth organisation.

"You have the tremendous privilege and responsibility to be called as one of these leaders who will influence the thinking and, therefore, the actions and lives of our youth," he said.

"How fortunate is the young boy or girl who has a leader who is interested in every member of his class, who loves them, and where the night is not too dark and the road too rough nor the day too long for him to be with, and show an interest in, and help that student when he needs it," Elder Tanner told the leaders.

"It is so important, therefore, that every teacher have background, have courage and vision and conviction as well as information; testimony which he always radiates and which he will always bear solemnly and courageously," he stated.

"As leaders in the MIA it is so important that we really believe and know that Jesus is the Christ, the Son of the living God; that He came to earth and lived among the people; that He gave His life for you and me. He gave us the plan of life and salvation, and clearly showed the way by which we can prepare ourselves to go back into the presence of our Heavenly Father," Elder Tanner told the congregation.

Elder N. Eldon Tanner.

June Conference

4. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

Moroni 10 : 4—the MIA theme for 1963-64.

Swarms of Beehive Girls at Golden Jubilee

THE Golden Bee Jubilee, marking the 50th anniversary of the Beehive programme for 12 to 13-year-old girls in the YWMIA, brought nearly 2,000 Beehive girls into action in the Salt Lake Tabernacle.

Swarms of Beehive girls from scores of stakes in the Salt Lake Valley, Davis, Bountiful and Kamas areas, made a beehive of the Tabernacle.

The largest group was a chorus of some 1,800 voices. They filled the Tabernacle choir seats and overflowed into a third of the balcony seats.

Scores of others participated as Shauna Adix narrated the programme which centred about "shadows."

Shadows are cast wherever there is light, the narrator said as she set the theme for the evening.

"The Lord is our light and He gives a shadow which shapes our lives."

Shadowy profiles of great women who had shared in the early years of Beehive leadership were cast on the screen.

"Giggling girls" cast their shadows in a dance as the narrator told how the programme of Beehive work originated. The need to give young girls something to do that would put their uncontrolled, giggling energies into helpful paths produced the Beehive answer.

Florence S. Jacobsen, general president of the YWMMIA, spoke briefly of the growth of the Beehive work during the past 50 ears.

From a lone starting Beehive in Salt Lake City, the same helpful Beehive organisations for girls are now found in Australia, Hawaii, the South Sea Islands, European countries, South America and all of North America, South Africa and Great Britain, she said.

"Beehive work for girls is the natural step in their honourable advancement from energetic girlhood to Temple marriages and maturity of life," said President Jacobsen.

KALEIDOSCOPE OF DANCING COLOUR

THE University of Utah stadium was transformed into a kaleidoscope of dancing colour on the Saturday night of conference as the MIA Dance Festical unfolded its enchantment.

Carrying out the festival theme, "Beyond the Blue Horizon", the 6,000 young MIA members in a fast-paced sequence of mass performances stepped gracefully through the dances of several distant lands to which the Gospel has been carried.

After the grand entrance, in which all the dancers participated simultaneously, a group of district dance directors in formal dress performed the "MIA Quick Step."

Clusters of youngsters in costumes reminiscent of both Mexico and Russia next filled the field to perform the Mexican "Caballito Blanco," the Yankee "Bringing Home the Bacon" and the Russian "Hopak."

So beautiful that a request performance was requested was the original waltz, "Charmaine," in which each of several groups performed its own version of the dance.

The large ballroom section, arranged in a huge figure eight pattern on the field, presented the "Blue Tango," "Fox Trot Medley" and "Waltz Viennese."

A finale with all dancers again on the field climaxed the festival.

Interspersed between the massed dance numbers were four special stage acts: The "Royal Canadian Waltz," by a Cardston, Canada, group; "Japanese Carnival" by a troupe from East Jordan and Riverton Stakes; "Polynesian" by a San Francisco group, and "European" by the BYU Folk Dancers.

The various festival dance patterns were originated or adapted by members of the MIA dance committee. The young people who performed in the festival have learned the dances during the past year in MIA.

The Same Message & The Same Authority

BY PRESIDENT HUGH B. BROWN
SECOND COUNSELLOR TO
PRESIDENT DAVID O. McKAY

THERE are two activities of the Church which are not only of paramount importance to the members of the Church, but are also of great and increasing interest and concern to all who hear of them. They have the same objective and the same purpose. They are a part of the everlasting and unchangeable plan of redemption.

I shall first mention the great missionary work of the Church—the preaching of the gospel—and of the building and operation of temples—to make available to both living and dead the blessings that come through the performance of the ordinances of the gospel.

The gospel of Jesus Christ makes knowledge of and obedience to law prerequisite to the enjoyment of its blessings. The plan of redemption provides that all the sons of God must hear the gospel and be given an opportunity to embrace it, directly or vicariously.

The injunction of the Saviour, given in Jerusalem and repeated in this day, "*Go ye into all the world, and preach the gospel to every creature*" (Mark 16:15) is imperative. That is must be done before his work can be consummated is evidenced by His further statement,

. . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14).

This gospel of which we speak is a message of good will, of glad tidings. It is the way of salvation in this life, and a method of exaltation in the life to come. Furthermore, it is a message of peace on earth, for which all the world is praying. The Apostle Paul defined it as "*. . . the power of God unto salvation to every one that believeth.*" (Romans 1:16.)

Now if this gospel, this power of God, is to be effective unto the salvation of men, they must believe it, but quoting Paul again,

. . . how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

That the preaching of the gospel is of transcendent importance is evidenced by the fact that it was enjoined in every dispensation from the beginning. Jehovah himself taught it to Adam, who received it and called upon his sons to repent. Enoch and his associates taught it and lived it so effectively that their city was translated, and Enoch walked with God.

And thus the Gospel began to be preached, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

For one hundred and twenty years Noah warned the unheeding people of judgments to come. The gospel was known to Abraham, to Moses, and to the prophets.

Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See Matthew 4:23.) Peter taught it, and on the day of Pentecost epitomized its saving principles in the memorable words,

Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, . . .

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid*, 2:38-39.)

He predicted the latter-day appearance of the Saviour saying,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it.

To carry this message to Jew and Gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew prison awaited him and where some of his greatest epistles were written. It was in Rome that he gave his life for the cause which he advocated with such consummate skill. He ended his life with a benediction,

I have fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4:7.)

The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and defending the gospel of Christ.

The prophet founder of the Church, the organiser of the missionary system in this dispensation, was, like Paul of old, tried before many magistrates and judges, appealed to the highest authority, was imprisoned many times, and finally sealed his testimony with his blood.

Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as a witness, all Latter-day Saints are or should be missionaries, either at home or abroad. Let him that is warned warn his neighbour.

Since 1830 more than 80,000 men and women have served in foreign mission fields. They are literally carrying out the injunction, "Go ye into all the world."

Missions have been established in Europe, Asia, Africa, Australia, North and South America, and in the islands of the sea. We are constantly pushing back the frontiers of the mission field. Since the British Mission was established in 1837, modern apostles have dedicated many lands and countries for the preaching of the gospel. The last to be so blessed were Korea, Okinawa, the Philippines, and Guam.

The weekly broadcasts of the Tabernacle Choir have carried the gospel of goodwill and harmony unto millions during the past twenty-six years. In their recent tour of Europe, 379 members of the choir sang their way into the hearts of all who heard them. Many were led to say with Isaiah and with Paul, "*How beautiful are the feet of them who publish the gospel of peace; . . .*" (See Isa. 52:7.)

Other millions of strangers within the gates of Temple Square have learned of the heretofore unpublished chapters of the life of Christ—chapters telling of his visit to his other sheep on the American continent after his crucifixion in Jerusalem—also of his glorious opening of the last dispensation as he appeared to the Prophet Joseph Smith in 1820.

That the General Authorities of the Church are devoted to this work with self-sacrificing zeal is evidenced by the fact that they travel nearly 800,000 miles a year.

Let us refer to only a few of the brethren and only part of their travels. President John Fielding Smith travelled over 30,000 miles in his recent tour of the South Pacific Mission. Elder Lee made a similar journey the year before. Elder Kimball toured Europe where he visited fourteen countries and travelled more than 50,000 miles. Elder Mark E. Petersen in his tour of South American missions covered 20,000 miles, and Elder Romney travelled 33,000 miles in visiting Australia, New Zealand, and other South Pacific countries.

The members of the Council of the Twelve spent their whole time visiting.

In a ten-year period from January 1954 to October 1955, President David O. McKay visited twenty-five countries on six continents, in land, sea and air journeys of approximately 100,000 miles.

Our Heavenly Father, in order, as he said, to cut his work short in righteousness, has made available to us such improved facilities of travel and communication as would have been nothing short of miraculous in the days of Peter and Paul or even to our pioneer fathers. Steamships and airplanes enable us to go farther in hours than they could have gone in months. Radio and television have amplified the voice and made it possible to take the gospel into the homes of the people of almost all nations.

The day may not be far distant when there will be a world-wide re-enacting of the day of Pentecost on such a colossal scale that people in every land may hear the message of the gospel, each in his own tongue and at his own fireside.

Surely out of Zion shall go forth the law and the word of the Lord from Jerusalem. He has said,

. . . he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh. (D & C 133:21:25.)

But is salvation to come only to those now living who accept the gospel or to the few—always a minority—who listened to the prophets in other dispensations. No, the thought is repugnant to reason, and inconsistent with the character and attributes of God. That the preaching of the gospel is not to be limited to mortal beings is attested by the scripture, for Christ

. . . went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, . . . (1 Peter 3:19-20.)

And further,

For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (Ibid., 4:6.)

While the message of the gospel is being carried to them that are dead, the living have for the past 125 years been doing for them what they could not do for themselves.

Jesus said a man must be born of the water and of the spirit before he can see the kingdom of God. This is a universal law applying to all, both living and dead. Water is a mundane element, and baptism is an earthly ordinance. How then shall the dead comply with the law respecting baptism?

The need and efficacy of the law of agency, of proxy or vicarious service was recognised before the world was created. The doctrine of the atonement could not have become operative unless it were possible for one person to do for another that which the latter could not do for himself. It was under the law of vicarious service that Christ redeemed us from the fall of Adam,

. . . as in Adam all die, even so in Christ shall al be made alive. (1 Cor. 15:22.)

Since the Church was organised, more than eighteen million saving ordinances have been performed by the living for the dead. New temples are being built in many lands to facilitate and consummate this stupendous work.

The tremendous cost of preaching the gospel to the living and the dead and making its blessings available is met largely from the voluntary contributions of the people.

The missionary and temple work of the Church is an unequalled mass demonstration of self-sacrificing service.

Yes, the gospel is the power of God unto salvation to all them that believe. There is a power available to man which, when properly utilised, will result in his salvation. This power is equal to the task because it is in fact the power of God as Paul declared it to be.

Before men can use this power, they must hear, believe, and obey. There will be no arbitrary use of this power; no force will ever be applied. The keys to its use are faith and intelligent co-operation.

Our mission is to declare to the world first that there is such a power; second, to explain the eternal and immutable laws which govern its use; third, to perform authoritatively the ordinances which by divine decree have been made prerequisite to seeing or entering the kingdom of God; and fourth, to warn the nations of the calamities which shall be visited upon the ungodly before the second advent of the Saviour.

We preach the same gospel that was taught anciently. We teach it by the same authority. That gospel, and the authority to teach it and administer in its ordinances, was restored to this earth at the dawn of the Dispensation of the Fullness of Times. We hail that dawn as we sing the great hymn of Parley P. Pratt:

The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live,
His mighty arm is making bare,
His convenant people to receive.

Heavenly Father, wilt thou bless all of us that we, too, may fight a good fight, may finish the course, may keep the faith, we humbly pray in the name of Jesus Christ.

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'MORMONISM' IS A POSITIVE RELIGION

BY ANTOINE R. IVINS, OF
THE FIRST COUNCIL OF SEVENTY

WE all hold dear the gospel of Jesus Christ. Some of us apply it rather narrowly in our lives but it is a broad, general plan for the development of mankind in the earth.

The thing I like about it most is that I am able to, or should be able to apply its principles in every activity of my life. It is not a thing to be practiced once a week, but it is a daily programme for the development and upbuilding of men. It is a positive thing in its actions and in its results.

There are some prohibitions and some negations to it, it is true, but every prohibition has come about because men have not seen fit to follow its positive admonitions. There is good and evil in the world.

It is much like it with this body of ours. Every muscle in the body has an opposing one, but I call to your attention the fact that every bit of work that the body does is the result of a positively acting muscle, and no work whatever is ever done by a relaxing one.

We should be that way in our lives. We should interpret the gospel into daily activities.

May I tell you of a remark that was made by a friend of mine and a friend of my father's, who was a very wonderful man, not of our faith, however, and who was a banker. He said, "You know Antoine, your father came as nearly applying his religion in his business, combining the two, as anybody I have known." He said, "You know, I can't do that, because I am a banker and I have to be hardboiled."

Now, if my religion doesn't come to my aid and tell me how to be a banker, then I don't want to be one.

I believe that there are in the positive teachings of the gospel of Jesus Christ all the principles that are necessary for the proper conduct of a banking business, and likewise I believe that there are those things, positive instructions for the proper guidance of my relationship as a landlord with my tenants.

I believe, furthermore, that there are in the gospel those things which should govern me as a police officer in enforcing the laws of the land and the city in which I live.

In other words, I believe that there are positive instructions in the gospel of Jesus Christ which will enable us, if we look for them and find them, and apply them in our lives, to meet every daily emergency that may present itself to us.

I believe that those of us who have the responsibility to teach will have better success if we emphasise the advantages of the positive side of the gospel over the negative side.

It is my belief also that when we come to teach the various principles of the gospel as we understand them, if we search, we will find sufficient and valid reasons for every principle that we advocate.

We come here on earth to gain experience, and in order to gain experience we must work. The Lord said when he cast Adam out of the Garden of Eden, "In the sweat of thy face shalt thou eat bread," and that is a positive command, that man shall work. God knew what he meant and what he said when he gave that commandment, for I think that no man ever grew in power and strength, virtue and leadership in absolute idleness. We should work every day of our lives at some productive effort in order to make the maximum progress that we are entitled to.

It is true that out of every day we have to sleep a certain time to recover, but nonetheless our waking hours should be productive hours. We should never allow ourselves, if we can help it, to become a burden on society.

I grant you that there are conditions which develop in the lives of some people which prevent their using their faculties with which they were originally endowed for their own sustenance, and when people fall into this unhappy situation it is the burden and obligation of the rest of society to take care of them, but I feel that it is my duty as long as I am able to, in order that

I may gain the maximum from my experience in life, that I should be busy and actively engaged in some productive service.

The Church is an active, vigorous Church. The Prophet said the first great principle of the Church is faith in God our Eternal Father. Let us not limit that principle of faith as some might think they should in that statement, for faith is an active, vigorous, productive power. Faith without works is dead.

The reason that was said is that there is no faith where there is no action. Faith is the underlying principle of all our activities. It is the thing that makes life go. Of course in its sublimest and highest sense, it is faith in God our Heavenly Father, but we must also have faith in ourselves and faith in each other or we can do nothing of value.

Then we believe in the principle of progress, eternal progress, if you will, and that means that as I find better ways of doing the things my faith teaches me to do, that I will give up the poor ways and use the better, and that again presents positive reaction to the exigencies of life.

If we are going to get the most out of our experience here we will be constantly looking for improved and better ways of doing the things that we have to do in our daily conduct of life.

We will try to find better ways of meeting our fellows in our business transactions, ways which will better recognise their rights as well as ours.

We will strive for better ways of handling the boys and girls that God gives into our care, so that we may bring them closer to him and make them better servants of him.

Think what a grave responsibility it is to father a son or a daughter, for that son may be the head of a family eventually, if he is fortunate and then from him there may stem forth a progeny that will fan out in a period of time until it includes thousands and thousands and thousands of people.

Think what a responsibility it is for you, the father, to start that son out on an evil path, for he may pass that on to his progeny, and it may go on indefinitely; and it affects so many people.

And think what a wonderful beneficiary you may be to future generations of people if you start that son out with a full faith in God, our Heavenly Father, with an active understanding of the positive side of his duty, if you have trained him in the good things that he should do, steered him away from the bad ones so that he will pass those good traits on to his posterity. What a blessing you will have been to those unborn generations that are yet to come.

I believe that every waiting spirit has the right to expect those opportunities, has the right to expect a body when he comes into the world that will be free from disturbing elements that would prevent his full realisation and development.

I believe that in teaching the law of chastity to our boys and girls, we should teach them the positive values of it, for they are there, and it is our duty to search them out and understand them so that we can pass them on to our boys and girls and they in turn to theirs. Those values are there.

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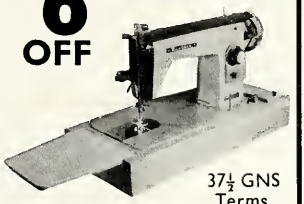

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That law of chastity is not a negative proposition, but it is a positive one, because in its observance there are spiritual values that far outweigh the physical dangers that we often emphasise to the neglect of the others.

I believe the chances are that our children will respond to the positive attitude quicker and more thoroughly than they do to the negative.

Let's show them the values that there are in that law. Let's show them the values there are in the law of the Word of Wisdom. Let's show them the values there are in the law of tithing and all those laws which we hold up as standards of the Church.

They have their positive side. They are not negative in their nature, and neither is the gospel of Jesus Christ.

It is a thing that today and tomorrow and the next day, this week and next week and next month, and on through the years, we should apply in our lives constantly the daily, not sit idly by and choose to do the things we ought not to do, but to be active, not in those forbidden things, but active and vigorous in building up the kingdom of God; in blessing and benefiting our fellow men.

". . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) That is a positive command, and we must be constantly and busily engaged in an effort to serve our fellows and teach them the positive side of the gospel of Jesus Christ to be most effective, I believe, as teachers in Israel.

There are many men who have that responsibility either in schools or in wards or in stakes or in quorums, and it is our duty to be positive in our teachings.

I call to your attention the fact that our teaching will have far greater effect if we are positive in applying those teachings in our lives so that men who listen to us can see the effect of those principles when they are lived by a member of the Church of Jesus Christ of Latter-day Saints, or any other, for that matter.

Let us, as teachers, let us as leaders, be positive, militantly positive, in teaching these things and living them, and God will bless our efforts.

Youth Forum

GOLDEN QUESTIONS LIT UP A 'DIRTY DAY'

BY LYNN PICKETT, YORK BRANCH

Lynn Pickett
York Branch

IT was a "dirty" day, the day I first met with the Saints in late October. It was just after a rainfall, and the streets were muddy, wet, and unpleasant underfoot. But the sun did manage to shine a little as my friend and I walked aimlessly along the streets of York.

A large pantechnicon blocked the light, and we bumped into two young men. Apologies were rapidly exchanged and we prepared to move on. One of them stopped us; and before we knew where we were, he had asked us what I now know to be the Golden Questions. I felt inexplicably happy and invited them to my home to tell me more of their burning message.

Within ten days from that meeting I was baptised. I felt so happy I could hardly speak! My testimony had grown from just a little golden knowledge and a lot of earnest prayer. I knew of the whole truth and nothing but the truth, a pearl of great price indeed.

The Church has done so many things for me it is hard to evaluate and distinguish among them; but I know the first thing it did was to banish "the obscurity and darkness" from my mind concerning the quest for truth. It relieved the depression which had been my lot for a long time in that respect.

The Church gave me recognition as an individual and great responsibility which I desperately needed. It gave me a high moral standard to live up to, and a concrete set of laws to live by. It gave me friends and loved ones in the Church and taught me how to love and how to receive love. It gave me opportunities to express myself in drama, talks, and discussions. It awoke my sense of gratitude to Our Heavenly Father for my blessings and taught me how to recognise them. It has humbled me, in that the work is so great and my callings rich in God's love.

The accomplishment I am most proud of is that of letting six hundred girls and forty teachers at my school know that I am a Latter-day Saint and am thrilled to be one. Often they have let me hold "classes" on the basic principles of the Gospel.

Angela Harvey
Sunderland Stake

One Common Goal

BY ANGELA HARVEY, SUNDERLAND STAKE

I WAS born at West Hartlepool. I am the only person in the family who is a member of the church.

When I was about five years old the Mormon missionaries stayed at our house, although I never thought seriously about joining the church until five years after they left. I am sure their influence helped my parents to give their consent.

The church has broadened my outlook on life, especially as I meet so many different lives and yet have one common goal in mind being Latter-day Saints. Before I joined the church I lacked self-confidence, but now with my faith in the Lord I find it easy to give talks and participate in activities in front of people.

The Church has helped me to realise what the Lord expects of me during my life, and how to accomplish these things. I now have true ideals and principles to live by. The Church has taught me to live life's greatest commandments of loving God and my brothers and sisters.

'And He Shall Turn the Heart of the Fathers to the Children . . .'

WHEN speaking about the blessings pertaining to the Gospel, and the consequences connected with disobedience to the requirements, we are frequently asked the question, what will become of our fathers? Will they all be damned for not obeying the Gospel, when they never heard it?

Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting Priesthood, which not only administers on earth, but also in heaven. In the wise dispensations of the great Jehovah, those referred to by Isaiah (Isa. 61 : 1-2) will be visited by the Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah, who were visited by our Saviour (who possessed the everlasting Melchizedek Priesthood) and had the Gospel preached to them by Him in prison.

In order that they might fulfil all the requisitions of God, living friends were baptized for their dead friends, and thus fulfilled the requirement of God, which says, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." They were baptized of course, not for themselves, but for the dead.

The thing is sufficiently plain in the Scriptures. Paul, in speaking of the doctrine says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15 : 29).

And now as the great purposes of God are hastening to their accomplishment, the things spoken of in the Prophets are fulfilling. As the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this day a privilege.

We are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter-day : "And saviours shall come up on Mount Zion to judge the remnant of the Esau, and the kingdom shall be the Lord's."

A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing and harmonises with every principle of righteousness, justice and truth.

We will conclude with the words of Peter : "For the time past of our life may suffice us to have wrought the will of the Gentiles." "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

The Bible said : "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of

(continued on page 220)

What Joseph Smith said—

ABOUT SAVING OUR DEAD

The Saints have not too much time to save and redeem their dead and gather together their living relative that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all Saints to go with their might and gather together all their living relatives that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth, and if the whole Church should go to posterity and spend none of their time in behalf of the world, they would hardly get through before night would come when no man can work.

THIS MONTH IN THE LIFE OF JOSEPH SMITH

1830—First Sacrament Meeting.

Joseph Smith and wife, Newel Knight and wife, and John Whitmer held the first Sacrament meeting, after which the two sisters were confirmed members of the Church.

Flees persecution.

Joseph Smith and family moved to Fayette to escape persecutions in Harmony.

1831—Zion consecrated.

Land of Zion was consecrated and dedicated by Sydney Rigdon for the gathering of the Saints.

Temple site dedicated.

Prophet Joseph Smith dedicated a spot for the Temple, a little west of Independence.

1837—First in England.

The first confirmation in England was that of Jenetta Richards at Preston, by Heber C. Kimball.

Attempt was made by mob to keep Mormons in Britain from voting in local election.

1840—First in London.

Henry Connor, watchmaker, was the first person to be baptised in London.

1841—Prophet's brother dies.

Don Carlos Smith, youngest brother of the Prophet, died in Nauvoo. He was twenty-five years old.

1843

"Great Meeting of the Mormons!" This public meeting of the citizens of Hancock County without distinction of party, was held at the Court House in Carthage, Illinois.

August 9 1844 - December 5 1847 —The Twelve preside.

The Twelve Apostles administered the affairs of the Church during this period, after which Brigham Young was nominated and sustained unanimously by all major divisions of the Church.

'AS WE BUILD CHURCHES WE ALSO BUILD PEOPLE'

Germans Work – and Learn – on Epsom Site

BY ELDER H. PERRY DRIGGS

SINCE the Church of Jesus Christ was organised in 1830, its members have become recognised as a people of builders. By 1850, the Saints had built impressive settlements in three frontier American States and had erected two magnificent Temples.

Many of these early Church buildings were erected by Saints who had left England to join their fellow brethren in the states of Ohio, Missouri and Illinois.

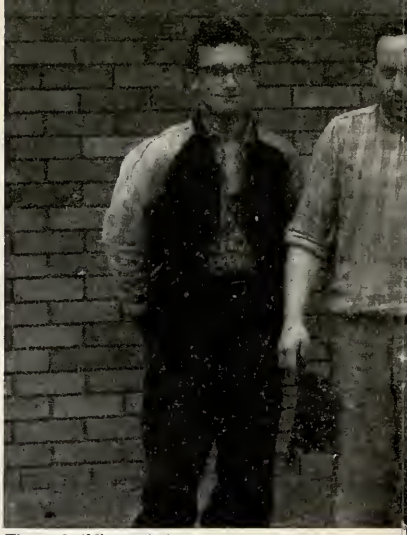
Today, the stream of " builders " is returning to the country their forefathers left over a century ago to assist in the construction of new chapels and places of worship, so that the English Saints may gain the benefit of the facilities that these buildings provide.

When the Restored Gospel was first brought to England in July of 1837 by seven missionaries, led by Heber C. Kimball, meetings were first held in market squares or in private homes. Occasionally a minister would let the elders preach in his parish chapel; however these gratuitous offerings proved to be short-lived, for when the minister's congregation began to accept the Gospel, the building was closed to the " Mormons."

Today, so that we might worship in reverence and grow in functional buildings, over 170 men and women have unselfishly volunteered their talents in the construction of beautiful chapels. Since the present programme began in November 1960, four new chapels have been completed and 42 others are under construction. This years plans to start construction on an additional 40 new buildings are under way.

Originally the programme was to be based on the efforts of the local labour missionaries who were called to their work by the Stake or Mission President. These young men would be directed by an experienced building supervisor and would be supported by the members of the church in the area where the chapel was to be constructed.

However, recently the Church's building programme in England has become international in scope with Mormon youth from five countries assisting in the construction of the Chapels. Last February 23, two Latter-day Saints from Germany—Heinz Gunter Lamann and Kurt Langer—arrived in Epsom, Surrey, to help in the final phases of the construction work on the Epsom Branch Chapel.



Three building missionaries at Epsom — John Goymer, Kurt Langer and Heinz Lamann.

Although neither Heinz nor Kurt could speak English at first, Heinz stated that the feeling of friendship and brotherhood was sufficient communication for them to understand their part of the work. Now, only after a few months, they have learned English well enough to administer the Sacrament in an evening service.

Kurt has been a member of the church for almost 15 years. He was born in Mecklenburg, East Germany.

The war brought tragedy to his family, for his father was killed during the conflict. Later his mother died and in 1947 he left Mecklenburg to live with an Aunt and Uncle in Bremen, West Germany. Since both his Aunt and Uncle were active members in the Church, Kurt was quickly integrated into the activities of the Church and was baptised in 1948.

From his early experiences Kurt recognised the advantages of having a Chapel and has worked toward providing several for the German Saints. He has assisted in the construction of buildings in Hamburg, Bremenhaven, Pineburg, Augsburg, and Berlin, and now feels it a privilege to assist in the construction of a Chapel here in England.

Elder Fisher

Sister Elaine Page

He stated " there is a different feeling toward work when you're working with the members of the Church. You really learn a lot about people and their language, and different customs in this work, but I've found the spirit and friendliness of the members the same everywhere."

Heinz is a relatively new member of the Church, for he joined three years ago in Germany after a friend had interested him in attending several of the MIA and other Church activities. In Hamburg, where he lived and worked as a carpenter's joiner for seven years, Heinz has assisted in the construction of other Chapels in Hamburg and the Mission Home in München. Now, he is also helping the English Saints enjoy the facilities that a chapel offers and says his association with the other building missionaries and the English members of the Church has helped to strengthen the conviction of the good work they are engaged in.

When he returns to Germany in 1964, he hopes to work in a Youth Hostel, near Dillenburg, Hessen, and help to build young men as he has helped to build chapels in the past.

This desire which Heinz reflects has been the theme of the building programme : " As we build churches, we will also build people." The success of this theme has certainly been evident in both Heinz and Kurt, for they have not only been able to improve themselves by learning a new language, but have wanted to shape the message of the church, to improve yourself with others when they return to their native land.

In many other cases, this new era of building has helped people to grow as they have helped the chapels to grow, John Goymer, another of the building misisonaries on the Epsom Chapel has, like Heinz and Kurt, been able to learn a new language while he has served as a building missionary. John and his family joined the Church in Birmingham, England, 15 months ago ; two months later he was called on a building mission to Epsom. When he arrived at his new field of labour he found the people friendly, and anxious to work. At first he was a little reserved, partially because of the new surrounding and partially because he said he was unable to read or write.

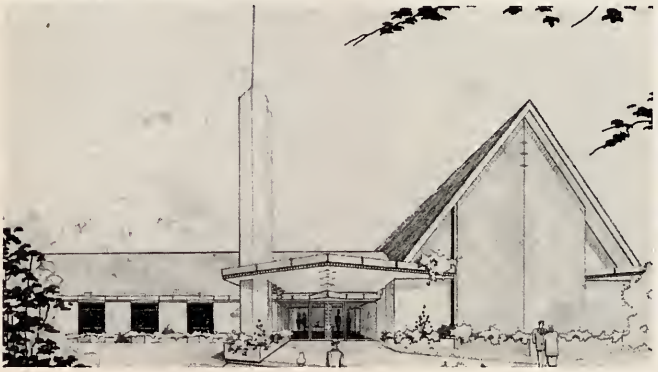
When this was discovered, Sister Elaine Page, who had taught school in America, volunteered to tutor John. For more than a year now, John has been getting up at five each morning and riding his bicycle for 2½ miles so that he can be at Sister Page's home in time for his English lesson at six. He said that " it took me almost two weeks before I could read my first word ; now I m reading in the Book of Mormon and am in the 2nd Book of Nephi."

John has been learning other talents and skills on his mission. " For the past six months, Sister Page has been helping me to write also, and now Brother Gorden Edwards, a fellow building missionary, has started helping me with arithmetic. And when we have a break from work on the Chapel, Brother Ray Fisher, our building supervisor, and I have sat down and discussed the Gospel. They've all been great to me."

John continued, " These things have helped me a lot ; next week I'm going to be advanced in the Priesthood and become a Priest. The Church and the people here are wonderful. I'd stick up for them anywhere."

So in this new era as we see the beautiful chapels being constructed by the joint efforts of our fellow Saints from many countries, we can appreciate them not only for the physical beauty they show, but for the real reason they are being built—" to help build people."

An artist's impression of the Epsom Chapel.



Two of the building missionaries working on the site.

CHANGES IN N. SCOTTISH AND CENTRAL BRITISH MISSIONS

NEW PRESIDENTS ARRIVE

TWO new mission presidents and their families have arrived in this country.

President Phil D. Jensen, of American Fork, Utah, together with his family, arrived on June 17 and President Joy F. Dunyon and his family arrived the next day.

President Jensen succeeds President Noble Waite, in the North Scottish Mission. President Waite was released due to ill health.

President Dunyon came in the latter part of May and remained until June 4 when he flew to Utah to bring his family who had waited until school was dismissed for summer, before making the trip to England.

Both of the new presidents have had long experience in Church work and are well known in business circles.

President Jensen, who has been a member of the Alpine Stake presidency for 14 years, eight years as president, is also chairman of the Mt. Timpanogos Welfare Region and a member of the Board of Trustees of Utah Valley Hospital.

A graduate of BYU with a B.S. degree in accounting and business administration, President Jensen served as mission secretary in the Danish Mission and Western States Mission after assisting in the evacuation of missionaries from Europe prior to World War II. He entered the Army Air Force as a private in 1942 and was discharged as a captain in 1946.

President and Sister Phil D. Jensen and their seven children.

President Jensen and his wife, the former Ruth Hazen of Ogden, Utah, are the parents of seven children. In addition, they have cared for three Indian children for periods over the last five years.

Sister Jensen also served as a missionary in the Western States Mission and has been ward president and stake board member for the past 12 years, a Relief Society class leader and Sunday School teacher.

President Dunyon's appointment as Central British Mission president is added to a long list of ward and stake executive positions which started 40 years ago when he was president of his deacons' quorum in Farmers Ward, Grant Stake. In addition to his work in Sunday School and MIA superintendencies, President Dunyon has been a member of the General Board of the YMMIA, seminary supervisor, senior president of the 432nd Quorum of Seventy, and a member of the East Mill Creek High Council before being appointed counsellor in the stake presidency.

President Dunyon and his wife, the former Eileen Robinson of Preston, Idaho, are the parents of two daughters and one son.

Sister Dunyon has been a member of the general board of the Primary Association for the past seven years, and last year she was named second counsellor on the general Primary Presidency. She has authored two lesson manuals and is a member of the "Children's Friend" editorial Board.

In addition to her ward and stake Primary work before being called to the general board, Mrs. Dunyon has been a stake YWMIA president, ward Relief Society president, Junior Sunday School co-ordinator and has held numerous other positions in ward and stake.

President Joy F. Dunyon and his family.

Brussels HQ for New French - Belgian Mission

THE organisation of a new mission of the Church in Europe is announced by the First Presidency in Salt Lake City.

The new mission will be formed from parts of the French and French East Missions and will include northern France and all of French-speaking Belgium. It will be known as the French-Belgian Mission.

President of the new mission is Joseph Thomas Edmunds, Sr., of Alhambra, California. He has been serving as a member of the East Los Angeles Stake presidency.

Mission headquarters will be located in Brussels. A mission home has already been obtained in that city and will be ready for occupancy on arrival of the new president and his family. The address of this mission home is: 16 Rue Gustave van Huyneghen, Commune of Jette St. Pierre, Brussels.

In the French-Belgian Mission territory there will be approximately 15,000,000 total population, with about 2,370 members of the Church, in 14 branches.

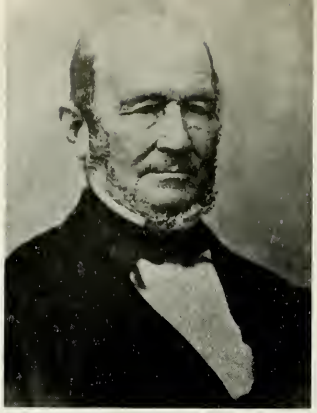
This will leave 16 branches in the French Mission with 1,984 Church members, and 1,900 Church members in the French-East Mission with 13 branches.

The general population of the French mission will be about 19,000,000 and the general population in the French-East Mission will be about 15,500,000.

Headquarters of the French and French-East Missions will not be changed.

President and Sister Joseph T. Edmunds and family.

The unshaded portion shows the area of the new French-Belgian Mission.



Heber C. Kimball

Sidney Rigdon

Parley P. Pratt

THE CHURCH IN GREAT BRITAIN

Converted by the Book of Mormon

BY JAMES P. HILL

BRIGHAM YOUNG lived in Mendon in the year 1830. His wife was almost an invalid, but the mother of two daughters, His life-long friend, Heber C. Kimball, lived in the same township, and his wife, Vilate Murray, was the daughter of Fanny Young, Brigham's older sister who lived with the Kimballs.

When young Samuel Smith, the first Missionary of the Restored Church, left the *Book of Mormon* with the Rev. John P. Greene, returning later to find that it had not been read, let alone sold, he despaired, but left it still with the man's wife, Rhoda, expressing the somewhat forlorn hope that someone might want it. On his third visit the story was repeated, but Samuel felt impressed to leave the *Book of Mormon,* making a gift of it to Rhoda Greene.

He says:

"I made a present of it, and told her that the spirit forbade me taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained the most profitable manner of reading the book which I had left her; which was, to ask God, when she read it, for a testimony of the truth of what she had read, and she would receive the Spirit of God, which would enable her to discern the things of God."

When the Rev. Greene came home his wife asked him to read the Book. He refused to do so for some time, but eventually yielded to her entreaties and as a result both were baptised. Rhoda Greene's maiden name was Young. She was the third child of John and Abigail Young, whose eighth child was Phineas and their ninth, Brigham. The same *Book of Mormon* was passed to Phineas who immediately began to preach it. From Phineas the Book passed to Brigham who passed it on to Fanny, the oldest but one of the Young family, and she passed it on to her daughter Vilate.

All of these people had been practising members of the Methodist or Baptist churches and all were undoubtedly ready for the message of the Restored Gospel. Although Brigham studied for months before he finally accepted the truth, he converted his whole family, including his wife, Miriam, who passed away only a few weeks afterwards.

In later years one of his daughters asked him how she could obtain a testimony of the truth; characteristically he replied:

"Daughter, there is only one way to find it out. And that is the way I found it out and the way your mother found it. Get down on your knees and ask God to give you that testimony and knowledge which Peter had when Christ asked the Apostles: 'Whom do ye say that I am?'"

Sometime in the Autumn of 1831, about three weeks after Heber C. Kimball and his wife had joined the Baptist Church, five Mormon elders came into the vicinity of Mendon and stayed with Phineas Young. Heber was curious enough to want to visit his uncle and see what these men were like. He says of this visit: "For the first time I heard the fullness of the everlasting Gospel.

"On one occasion," he says (later), "Father John Young, Brigham Young, Joseph Young and myself had come together to get up some wood for Phineas. While we were thus engaged we were pondering upon those things which had been told us by the Elders, and upon the saints gathering to Zion, when the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions that would come upon the people of God and the calamities and judgments that would come upon the world."

The Holy Ghost had indeed come upon them and it made them eager to

know more of this " marvellous work and wonder " that was abroad.

Heber proposed a visit to Pennsylvania to attend an established branch of the Church. He and Phineas and Brigham, with their wives, travelled 125 miles, stayed six days in Colombia and witnessed the young Church in action.

One day in the spring following, Heber was working at his potter's wheel, when one of the elders he had met at his uncle's home came into the shop. They talked about the Gospel and Suddenly Heber said, " Brother Alpheus, I am ready to go forward and be baptised." Heber records this event thus:

" I arose, pulled off my apron, washed my hands and started with him, with my sleeves rolled up to my shoulders, and went a distance of one mile, where he baptised me in a small stream in the woods. After I was baptised I kneeled down and he laid his hands upon my head and confirmed me a member of the Church of Jesus Christ of Latter-day Saints, and said unto me, ' In the name of Jesus Christ of Latter-day Saints, and by the authority of the holy Priesthood, receive ye the Holy Ghost': and before I got up off my knees he wanted to ordain me an Elder; but I pleaded with him not to do it, for I felt myself unworthy of such a calling, and such an office."

This was on April 16, 1832. Brigham had been baptised two weeks before. Two weeks later Vilate Kimball was baptised. The converts had increased to such proportion that a branch was formed in Mendon numbering thirty souls, the stalwarts of which were the Youngs and the Kimballs.

Parley Parker Pratt was born in Burlington, New York State, in the spring of 1807. He came of Christian, industrious parents, and was taught religious ways from his childhood. His boyhood years were spent working and at school, largely away from his parents, but his great love for books and his childhood memories caused him to have many profound thoughts as a youth, but his persistently enquiring mind found little to satisfy him in the available religion about him.

He attended the Society of Baptists and one day asked his father, " Father, how is it there is so manifest a difference between the ancient and modern disciples of Jesus Christ and their doctrines ? If, for instance, I had lived in the days of the Apostles, and believed in Jesus Christ, and had manifested a wish to become his disciple, Peter or his brethren would have said to me, ' Repent, and be baptised in the name of Jesus Christ for remission of sins, and you shall have the gift of the Holy Ghost.' I should then have known definitely and precisely what to do to be saved. Whereas, now we go to the religious minister for instruction, and he tells us we must experience a mysterious, indefinite and undefinable something called religion before we can repent and be baptised acceptably.

" Now Father, how is this ? I believe in Jesus. I wish to serve Him and keep His commandments. Yet if I apply to the Presbyterians they will sprinkle some water in my face instead of baptising me. If I go to the Baptists they will not baptise me for the remission on sins, that I may receive the gift of the Holy Ghost; but they will require of me to relate an experience, and to tell of some time and place where I had already experienced that which I am only seeking for, and have not found."

His father could give him no answer, but the Baptist minister consulted with members and it was agreed that Parley was converted. He was duly baptised.

The project he and his father worked on failed and Parley made his way " west " as young men did then, his desire being to devote his efforts to telling the " redskins " of Jesus and the truth as he saw it.

But he didn't go very far " west " and after a period spent alone in undeveloped territory in Ohio, he returned to the " wilderness " home and there developed a smallholding of some degree.

One day a Mr. Sidney Rigdon came preaching. He was a dissenter from the Baptists and preached a doctrine that much attracted Parley. He joined up with the Rigdonites and became so fired as he further searched the scriptures that he resolved to devote himself to preaching what he believed to be the truth.

In August 1830 the little family bade farewell to their " wilderness " home and set out East again. Although they had booked to Albany, travelling by canal boat, Parley felt impressed to leave the boat at Rochester, sending his wife on. Tramping and preaching he came upon an old Baptist deacon named Hamlin, who told him of a book, a very strange book, and promised that he would let him see it no the morrow.

Parley says: " I opened it with eagerness, and read its title pages. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep. As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists."

Off he went to Palmyra to find Joseph Smith. He came up with a man tending cows. It proved to be Hyrum, the Prophet's brother. They conversed most of the night. The next day he had to return to Newark where he had promised to preach. He kept his appointments, but now his preaching was laced with new truths and his listeners were greatly interested and begged for more.

But Parley determined to go back and associate himself with the new cause. He did so and he and Hyrum walked 25 miles to the Whitmer home where the Church had been organised just five months before. Parley was baptised on September 1 in the Seneca Lake and was confirmed and ordained an elder that same evening. He says simply: " I now felt I had the authority to minister."

Thus the Lord called His own through the message of the *Book of Mormon*. Samuel Smith's missionary labours were by no means unrewarded, for these converts were to be the Apostle of Jesus Christ in the Dispensation of the Fullness of Times.

THE TOWER OF BABEL

BY EMMA MARR PETERSEN

THE families of Noah and his sons grew very fast as the years went by, and began to find new homes beyond where the ark came to rest. Some went to a plain in the land called Shinar, in what later became Babylon, about 400 miles east of Palestine. There they made there homes. They made bricks and built houses and many other buildings. Through the use of bricks ad mortar they became great builders, and decided to build a great city.

As they prospered they became very proud and ambitious. They worked hard on the city, for they wanted it to be the envy of all. In doing so, one thing they planned was a great tower, "whose top may reach to heaven." They began to make thousands of bricks which would be needed for such a tall structure, and then started to work on the tower. For days and weeks they laboured. The tower went higher and higher, and the higher it went the prouder the people became. they boasted of what they had done. The pride which grew in their hearts made them forget God and the great lesson which had been taught by the flood.

This grieved the Lord, who so short a time before had cleansed the earth of sin. One day the Lord came down to see the city and the high tower. He knew that unless the people were made humble, they, too, would have to be punished like their forefathers who had died in the flood.

He planned to save them from their foolishness. He felt that if they were scattered abroad in the world, they would break up their evil companionships and begin living better. The Lord had a way of doing it. He said, "Let us go down there and confound their language, that they may not understand one another's speech." This he did, and caused many new languages to be spoken among them.

The brother of Jared, painted by Arnold Friberg.

Since the people could no longer understand what they said they lost interest in each other's affairs. Friendships were brought to an end. Many began to leave the city and moved in different directions, "and from thence did the Lord scatter them abroad upon all the face of the earth."

Among the families who lived in Babel were those of Jared and his brother. They were righteous people. Jared's brother was a great prophet, who talked with God. He did not wish to have the language of his family confounded, so that father and mother and brother and sister could not tell what each one said. So he asked the Lord to let them keep their own language and not suffer as the other people had.

The Lord granted this request, but told him that he and Jared and their families must leave that part of the country and travel to a far distant land. He told them the place where he would take them was a land of promise reserved for the righteous and that it was choice above all other lands.

But this new land was far away from the city of Babel. Great oceans stood between them. How could they make the journey?

The Lord was willing to help them. He commanded the brother of Jared to build eight boats which could travel under the water as well as on the surface. The little band of men began their labours. They built the boats so well that not even the roughest storms could hurt them. The boats were enclosed all around, top and bottom so that even though the waves covered them they would not leak.

(continued on page 212)

Searching for the Right Name in the Right Place

BY JAMES R. CUNNINGHAM

THERE are four methods of doing research. They are:

1, Searching for the *right* names in the *wrong* places;
2, Searching for the *wrong* names in the *right* places;
3, Searching for the *wrong* names in the wrong places;
4, Searching for the *right* names in the *right* places.

Which is the most important—*names* or *places?*

Looking for the right names, in the wrong places, will give some results in similar names, but you will not be able to tie these names into your Pedigree.

Wrong names in right places is obviously useless, as is also wrong names in wrong places. We should be only interested in searching for the right names in the right places.

Now we have the right names ready we must make very sure we prepare to search in the right places.

Bartholomew's Gazeteer of the British Isles is available in all Public Libraries. Locate the Parish in the *Gazetteer* and check to make sure it is in the correct county. Sometimes the Census Extract will merely give a village or hamlet, or part of a Parish, sometimes a town or city containing several Parishes.

This check in the *Gazetteer* will usually identify the Parish we want and also state "so many miles from such and such a town". This enables you to pinpoint your Parish on the map. The map we recommend is Bartholomew's Half-Inch Contoured map, published by John Bartholomew and Son Limited, Duncan Street, Edinburgh 9, Scotland. Get one on cloth costing about 5s. If you write and state the area in which you are interested, they will select the map most suitable to your needs.

When you have your map, proceed to underline in ink the Parish where your ancestors came from, then you are ready to **"Establish your Ancestry in a Parish".**

First, what are Parish Registers?

PARISH REGISTERS are Registers of the Baptisms, Marriages, Burials of people belonging to the Church of England. They were kept by an Act of Parliament, which came into force in 1538. This Law placed the responsibility of keeping a record of all Baptisms, Marriages, and Burials, which took place in the Parish, upon the Parish Minister.

In theory all ancient Parishes should have registers going back to 1538. Unfortunately this Law was not observed by every Parish Minister when it first came into force. A few Parish Ministers began keeping these records in 1538; more joined in some years later when penalties began to be affixed in cases where the Registers were not kept. This explains why, when searching a Parish, we find the Registers only going back to 1590 or 1600. Another reason could be the earlier Registers were lost or destroyed.

Parish Registers sometimes also contain other information such as "Lists of Dissenters", "Catholics" in the Parish" etc.

Second, what do they contain?

They were concerned with the mass of the common people who were too poor to make wills, rarely attended schools, or attained to the professions. These millions of the ordinary workers of the country would have lived out their lives in oblivion *unless* the Parish Register took notice of their existence.

How grateful we should be that at least the Parish Register recorded that they were born and baptised, married, died and were buried. Probably just enough to prove the fact that they had an existence on earth and to link them with their children. It is not an exaggeration to say that without the Parish Register it would be impossible to trace the common man in his generations from early times.

GENEALOGY CLASS IN MIA

WITH the greater emphasis being placed on genealogy throughout the Church, the MIA will inaugurate a class for adults on research procedures in September, as a regular part of the MIA programme in the wards.

This announcement was made during the week by Elder N. Eldon Tanner, of the Council of the Twelve and president of the Genealogical Society.

The course has been designed for all adult Church members regardless of previous genealogical experience, Elder Tanner said.

The Genealogical Society already has sent letters to stake presidents and bishops advising of the new class and urging them to begin a teacher training class in each stake. Bishops have been asked to call two people from each ward to take the stake teacher training course.

Lesson material to be taught in the MIA class will be based on a new pamphlet, "Ten Basic Steps in Genealogy," and the book "Genealogical Research Standards," by Derek Harland. A study guide for teachers and students also has been prepared to accompany the text. All of these materials are now available at bookstores, Elder Tanner explained.

The book, "Genealogical Research Standards," is a reissue of what was formerly 'A Basic Course in Genealogy," volume two. The new edition has been published by the Genealogical Society in a cloth binding.

Elder Tanner emphasised that the adult genealogical class will be continued in the Sunday School on the same basis as in the past.

Even **with** this valuable record it is sometimes not possible to link up the family, father to son for any considerable time, nevertheless this Parish Register is the **"Backbone of the Pedigree".**

Third to whom do they belong?

They belong to you and me, our forefathers toiled to erect the Parish Churches, build the villages and towns, lay out the fields and forests. They organised the laws of the community, and later welded the communities together into a nation, and these records of the people, belong to the people. It is the Parish Minister in whose custody the Registers have been placed, although they are not his personal property. So it is to the Parish Minister we must go to obtain information from the Parish Register.

Consult a copy of *Crockford's Clerical Directory* in your local library, and there you will find the Parishes alphabetically arranged, giving the name and address of the Minister of the Parish in which you are interested.

If you are fortunate to have your Parish Church within easy reach you could visit personally, but in most cases it will be necessary to write.

Address the envelope: The Reverend Incumbent. Then his home address.

We usually use the term "Reverend Incumbent" as this covers a Rector, Minister or Priest. Send the letter to his *home address* not the address of the Parish Church itself.

Suggested letter: Dear Reverend Sir, I am interested in locating my ancestors who once lived in your Parish. From information received I have found that the person I require was presumed to have been born about .....

Would you therefore please search your Register of Baptisms for this individual for five years from ..... to .....inclusive.

I would appreciate any of these surnames occurring in that period. It will not be necessary to send me certified copies as the information is purely for my own family genealogy.

Of course I shall be pleased to pay the fees for this service. I enclose a stamped addressed envelope for your reply.

It is not necessary to mention the Mormon Church, or send Pedigree Charts etc to the Incumbent. Invariably this only confuses the issue because at this stage we are only interested in *Establishing Your Ancestor in a Parish.*

GENEALOGICAL CHAIRMAN

Begin your Ward or Branch Genealogical Library by obtaining copies of:— *Bartholomew's Gazetteer of the British Isles.*

Crockford's Clerical Directory (second-hand copies of the above books sell for about 10s. each). Catalogue of the Parish Registers in the Society of Genealogists. Price 12s. 6d. From: The Society of Genealogists, 37 Harrington Gardens, London, S.W.7.

THE TOWER OF BABEL

(continued from page 210)

When the boats were finished, being all enclosed to permit them to travel under the water, they were so dark inside that no one could see. Would the people have to travel in darkness on such a long trip?

The brother of Jared was sure the Lord would give them some light. He cut out sixteen small stones from a mountain, and took them to the Lord in prayer asking the Lord to touch the stones and make them glow with light. The stones were clear like glass. As the brother of Jared finished his prayer, the Lord stretched forth his hand and touched the stones one by one with his finger, and the stones gave off this light, they did not burn, for if they had, they would have burned the boats.

So great was the faith of the brother of Jared that he was able to see the Lord's finger. It looke like the finger of a man. Jared's brother was so frightened by what he saw that he fell down before the Lord. When the Lord saw him fall, he said, "Why hast thou fallen? Arise." The brother of Jared replied, "I saw the finger of the Lord and I feared lest he should smite me, for I knew not that the Lord had flesh and blood."

The Lord explained that he did not at that time have flesh and blood, but that some time he would take it upon himself, and would come into the world and live among mortal men, and be their Saviour. As yet, he was still a spirit, but the spirit was in the form of man, because man was created in the form of God. Then the Lord showed himself to the brother of Jared and said, "I am Jesus Christ."

The Lord said he had not shown himself to other men because none of them had such great faith as did the brother of Jared. He said, "This body which you now behold is the body of my spirit, and man have I created after the body of my spirit, and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."

The Saviour told the brother of Jared to write a record of his vision, but to seal it up so that no one could read it until after Jesus was crucified. This he did, and the record was hidden away. After many years it was found by the Nethites, as is explained in the *Book of Mormon.*

Jared's brother carried the shining stones down from the mountain and placed them in the boats, one in each end of every boat. To the great joy of all, the stones lighted the ships. Quickly Jared and his brother and their families put their provisions in the boats, and set sail for the promised land.

The Lord caused the boats to move through the sea. In stormy weather they were deep under the surface, but they moved on through the water like a whale. After a long voyage, they reached the promised land, which is America. The people became the Jaredites, who lived in America until the Nephites came under the leadership of the Prophet Lehi.

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ABOUT MUSIC

British Composer of Many Mormon Hymns

BY EMMA MARR PETERSEN

IN the early days of our Church the people had to use hymns which were the work of composers belonging to other denominations. However, soon after the pioneers arrived in the Salt Lake Valley a very accomplished and capable musician was converted in London and emigrated to Zion. Later he became the most prolific writer of hymns the Church has produced, and many of these classics are still in use.

This young man, George Careless, at one time played first violin in the huge Crystal Palace Orchestra led by Sir Michael Costa, and was both what is often termed a "natural" musician, as well as being a highly trained one.

Once when he was a small boy he was sent by his mother on an errand to make a purchase for her at a near-by store. On the way he was attracted to a display of sheet music in a window and stopped to look at it. He noticed that the notes were in varying positions on the staff, and went either up or down as his eyes followed their progression. He wondered if the tones went up or down also, and he started humming the approximate distance between one note and the next one. A stranger standing by his side listened to the youngster and asked, "Do you know that music?" When the child responded that he didn't know anything about music, this man led him into the music store and bought the piece of music and presented it to him.

His interest in music never faltered, and later his testimony of the Gospel came to him even more strongly than did his love for music. He thoroughly enjoyed his work in the orchestra after he had completed years of study which enabled him to obtain employment in this famous organisation.

George Careless.

He had a keen sense of humour and ready wit, and after coming to Utah told many tales of pranks played on new members of the orchestra as they entered it for the first time.

When he offered his resignation to Sir Michael and explained that his purpose was to move to the headquarters of the Latter-day Saint Church in Utah, he was told that he would be wasting his time and talent in that wilderness among the Indians, where he would have no opportunity to perform his music that he loved so dearly.

However this proved to be an error in judgement, as Brigham Young, the President of the Church, at once recognised the talent of the small, slender black-eyed man, and immediately placed him in charge of all Church music in Salt Lake City. This included being conductor of the Tabernacle choir.

He was meticulous in his appearance, always appearing in public wear a Prince Albert coat, with gloves and a white silk muffler that he placed in his violin case when he took it off. He was short and slender, dark hair and sallow of complexion, with piercing black eyes, and fingers flattened at the tips from many years of violin-playing. He spoke beautifully with the precise, clipped enunciation of a cultured English gentleman, which he was. His voice was deep and resonant and he boasted of his ability to sing a good full round "double B", which was unusual considering his delicate frame and small stature.

As well as his responsibility as Church musician, he also led the Salt Lake theatre orchestra, and this gave him plenty of opportunity to display his talents. In those early days many of the theatrical companies who played at the Salt Lake Theatre arrived there without bringing scores for their incidental music. It was the task—and not an easy one—to either improvise something acceptable, or to select from the repertoire of the orchestra for this purpose.

Because of the outstanding ability of Professor Careless and that of his orchestra, he received many flattering offers to accompany the visiting orchestras on their travels. He was not even tempted by the offers of the many times increased remuneration for his work.

He was modest and retiring, but extremely patient with musical mediocrity. As well as composing and conducting, he gave piano and violin lessons and helped many aspiring young musicians to develop sound musicianship. In his strenuous life he as never too busy to lead and train a small group of singers or a quartet. He had absolute pitch, and once when an accompanist tried to help a tenor singer achieve more accurate pitch and transposed the selection a half tone lower than it was written, without the permission of Brother Careless, he recognised the change in the proverbial "split second", and registered protest.

His first wife, Lavinia, possessed a beautiful soprano voice, and she sang the soprano role in the first performance of Handel's "Messiah" to be given in the west, which her husband conducted.

The story is told of her having been smitten with laryngitis on the day preceding the performance, which left her speechless. However, after having been administered to by some of the Brethren her voice came back to her, more brilliant and beautiful than before. He husband said, "She sang like an angel."

(continued overleaf)

GREAT DAY FOR THE MALLORIES

Father and Sons receive Priesthood together

PERHAPS it was a Church-wide record when a father and his two sons received the Priesthood on the same day. This was the case with Peter William Michael Mallorie and his two sons, Martin (14) and Timothy (13), of 160 Prospect Road, Farnborough, Hants, who were ordained on the same day under the hands of President Irvin L. Warnock, of the Farnborough Branch, Reading District.

But the story begins a year before, when the eldest daughter, Diana, was baptised at the age of 16. She is at present serving as a Youth Missionary, Sunday School teacher and also directs the singing for the new Branch Sacrament meetings.

It was nine months before her mother and two brothers were ready to accept baptism, although her little sister, Jane came into the Church within two months, and then it was another month before her father was ready to place himself in line with the rest of the family.

Sister Violet Marion Mallorie is President of the YWMIA and Counsellor in Relief Society ; Martin is Secretary of the Priesthood group, and Brother Mallorie is Superintendent of the Sunday School.

The Mallories—Timothy and Martin (top); Bro. Peter Mallorie, Diana, Jane and Sister Violet Mallorie; John and Elizabeth Ann.

BRITISH COMPOSERS

(continued from page 213)

Many of his compositions were written in the Tabernacle, some by candle-light before electric lights were installed, and he was never without a few sheets of manuscript paper on his person or in his violin case.

He is best known for his beautifully harmonised Sacramental Hymns, although he has written in many moods. The martial "Hark listen to the trumpeters", the exultant "The morning breaks" are tremendous in their strength and spirit, and "Though deepening trials" will always bring comfort and peace to the troubled soul.

The writer last saw Professor Careless in action when he conducted an outdoor performance of Haydn's "Creation" on the University of Utah campus. The skies were overcast, and soon drops of rain began to fall. By the time "The Heavens are telling" was being sung the heavens were spilling torrential sheets of rain, the wind was blowing, and constant peals of thunder and flashes of lightning came simultaneously, making a perfect setting for the words ; and there was this tiny man conducting like a fiend, almost daring anyone to leave before the end. It was a never-to-be-forgotten experience.

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AARONIC PRIESTHOOD

GATHERING THE FAST OFFERINGS

THROUGHOUT the Church it is the custom that Aaronic Priesthood boys be used in the collection of fast offerings.

Except where members prefer to pay their fast offerings as they themselves come to ward meetings, all Latter-day Saint homes should be visited each month by the Aaronic Priesthood to gather fast offerings from them.

Both deacons and teachers should be used in this work, and priests too if there are insufficient younger boys to do the work. And where the number of boys under 21 is small, senior members of the Aaronic Priesthood may also be used.

In scattered areas it is particularly to be desired that older brethren of the priesthood assist the younger boys with transportation as necessary. Where brethren have cars, senior Aaronic Priesthood men and members of elders quorums give this assistance. They serve as drivers, taking the boys to the homes, where the boys run in for the envelopes, and come out quickly to resume their trip to the next home.

In the British Isles, where the Saints are widely scattered, sometimes having miles between them, it may be advisable to have the Aaronic Priesthood brethren make their calls following the Fast Sunday rather than before.

Since many people pay their fast offerings at the ward, it is not necessary to call at their homes. After the Fast Sunday, the bishopric may make up a list of homes to be called on, leaving out those where families have brought the funds to the meeting house, thus saving the boys from making unnecessary trips.

The general secretary of the ward Aaronic Priesthood committee and the quorum advisors assist the bishopric in the supervision of this work.

Young men assigned to gather fast offerings should not be required to call on so many homes as to make it a burden to them. As a rule the visits to the homes are carried on during the Saturday, and not on a Sunday as has been the case in the past.

The Aaronic Priesthood brethren should be instructed that they are to gather fast offerings only, and that they are not to accept other funds from the people. All other contributions, such as tithing, ward maintenance, etc., should be paid to the bishopric or their representatives appointed for this purpose.

Receipts for tithing or any other contributions are not to be placed in fast offering envelopes or other containers for distribution by Aaronic Priesthood brethren sent out to gather fast offerings.

At the beginning of each year the ward clerk should fill out an official fast offering donations card and envelope for each family on the ward records. A new card and envelope should be filled out for each new family coming into the ward during the year.

As each bearer of the Aaronic Priesthood leaves the meeting house to gather fast offerings he should be given the cards and envelopes for the specific families he is to call upon.

When a member makes his offering, he will open the envelope and write on his own card the amount he desires to contribute. He will sign his name or initials in the space provided and return the card with the money to the envelope which he will close and hand back to the young man.

It is suggested that the Aaronic Priesthood bearer provide himself with a pencil for member's use in signing the cards and indicating the amount contributed.

Fast offering envelopes should not be left in homes either to be brought to the chapel by the family or to be collected later by the visiting brethren.

Wherever possible, repeat visits should be made to families not at home until they are contacted and given the opportunity to contribute. All belated contributions should be turned over to the bishopric without delay.

The Aaronic Priesthood brethren are not to make collections of fast offerings to people while attending church meetings. When such families pay their contributions at the meeting house they do so to a member of the bishopric or some other adult brother assigned to receive these funds. The Aaronic Priesthood are to make collections only at the homes of the people on whom they call by appointment from the bishopric.

When the young men return to the meeting house from gathering fast offerings each one should be detained by those checking fast contributions until each of his envelopes has been examined to see whether the amount contributed balances with the amount recorded on the official fast offering card.

To avoid any unfortunate circumstances it is recommended that the envelopes be checked immediately on the boy's return to the chapel, and that it be done in his presence. His assignment has not been completed until his fast offering envelopes and cards have all been checked in.

Under no circumstances should envelopes containing fast offerings be permitted to go unchecked. Neither fast offerings nor any other Church funds should be left in the meeting house overnight.

EVERY FAMILY SHOULD STRIVE FOR LOVE AT HOME

AS has been explained on this page, good Quorum work is done through developing projects which are carried out by the formation of committees under the direction of the Quorum Presidency.

We have explained some of the activities of the three standing committees, which should be organized in all Quorums, even though those Quorums may have widely scattered membership.

Committee work can be carried on through the post. Much of it can relate to the family itself, and can be accomplished within each family circle.

After all is said, the strength of a quorum is found in its individual members, united under the direction of the Quorum Presidency, will carry forward a uniform programme, the purposes of the Quorum are accomplished even in widely scattered conditions.

One of the Church Service Committee projects which fits into this type of thing is the manner in which we can improve our family life by encouragement from the Quorum.

Every family should make it a project to eliminate from its family circle serious disputes, quarrels and contention. Parents should make a point of eliminating quarrelling between themselves. Father and mother should observe the Golden Rule—doing to each other as they would be done by.

Is there anything better that a Quorum could sponsor through its Church Service Committee than family love and unity?

Quorums may well teach their members to be respectful toward their wives and children. Dictatorships in the home should be abolished. Partnership relations should be established. Harmony in the home should be the rule. The hymn, "Love At Home" should be the theme song of every Latter-day Saint family.

Quorum members should be taught and should always remember the scripture which says: "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." (D. & C. 42 : 22).

Quorum members who wish to serve God must keep all of His commandments and this is one of the most important. Every man must love his own wife with all his heart, and none else. There is no place for any third party. And similarly he must "cleave" unto his wife. What is the meaning of that?

In the first place, to "cleave" means to stick with or to stay with, be kind to, love, cherish, honour and bless, to be patient with, forgiving, understanding". All of this is embraced in the definition of that one word, as we understand it from a gospel point of view.

It is the opposite of "separate from." If there is not a unity of this kind between husband and wife, we should achieve it. Some have thought that if love and unity fail between husband and wife, that separation is the answer. That is not the plan of God. The Lord's plan is one of repentance. To love wife and husband is a command. If we break a commandment, we must repent, not commit further sin.

If both husband and wife repent of the causes of family conflict and remove them, peace and love may be restored. And this should be.

Then in a spirit of love and harmony parents will rear their children in the faith, teaching them to honour each other and their parents, and helping them to understand and obey the Gospel.

If parents honour each other, their children will honour both father and mother.

Parents, as part of this project, must teach loyalty to the Church and its principles, so that children will be devoted in the faith. They should honour Bishop or Branch President, and teach the children to do likewise.

They should observe the Word of Wisdom strictly in the home, for this law should be a part of the normal home living habits. Parents set the example, and children follow with little comment. Making it the rule of the home makes it acceptable to the children as they grow up with this as a family custom.

Payment of a full tithing should become a part of the family programme. Father and mother should be careful to pay their tithing, and should teach the little ones to tithe any income they may receive, if it is but a shilling a month. Each bit of income is to be tithed. That is what the Lord teaches.

Let us review:

- Love at home.
- Honour and respect for each other.
- Living the Golden Rule in the home.
- Family prayer night and morning each day.
- Living the Word of Wisdom.
- Teaching respect for our Church leaders.
- Reverence in the meeting house.
- Observance of the sacred Sabbath Day.

It is recommended that this month each Quorum undertake this project to teach all Quorum members how to live the Gospel in the home.

News from Stakes and Missions

Ground Breaking at Airdrie

GROUND was broken recently for a new Church building in Airdrie, Scotland. This building will house the oldest, continuous branch of the Church in Scotland, and is one of the areas in which President David O. McKay laboured when he was a missionary.

The speakers at the ground-breaking ceremony were Sister Helen Easton, representing the Relief Society; President Thomas Easton, President of the Central Scottish District; Bishop Wesley Carter, representing the Building Committee; President James L. Mangum, President of the Airdrie Branch; and President David B. Haight, President of the Scottish Mission.

Following the short service, ground was broken by President Haight, President Easton, President Mangum and his two counsellors, James Munro and Robert Forsyth. The ground breaking shovel was then presented by President Haight to President Mangum. The service took place in a wooded grove that stands on the building site, and all present would have loved to have had President McKay there for this historic event.

In times past, many people have moved from Airdrie to either the United Sates or adjacent areas in Scotland to become Stake Presidents, Bishops, and other well-known leaders of the Church, and their spirit was felt this day.

The building supervisor is Paul Oliver from Salt Lake City. The building should be completed during the summer of 1964.

President's Informal Visit

PRESIDENT A. Ray Curtis, of the South-West British Mission, paid an informal visit to the Helston Branch recently, and at a special meeting at the Godolphin Hall, he introduced his three lovely daughters Mary, Carol and Gordy—to the Cornish Saints.

Later in the evening these three girls were joined by Sister Curtis in a selection of songs for a quartette. They also bore their testimonies.

Also taking part in an evening of music and testimony were Bro. Harry Long and Frank Bunny, and two Youth Missionaries, Danny Hailey and Sister Carol Badger.

Boys Visit Historic Sites

AARONIC Priesthood boys of the Eastwood Ward, Leicester Stake, spent a day with their Bishopric recently visiting many of the places of historic interest to the Church in Great Britain. The highlight of the day was the time spent at Benbow Farm, where the great missionary, Wilford Woodruff, set the seal on his work in this country converting 599 of 600 United

Members of the Airdrie Branch look on as President Haight and President Easton break ground for their new chapel.

Airdrie Branch Presidency breaking ground — James Munro, 1st counsellor; President James L. Mangun and Robert Forsyth, 2nd counsellor.

Brethren who came to listen to his message and a police constable who came to arrest him.

Swimming, climbing and exploring completed the day for the boys.

200 Elders Help on Site

THE two hundred full-time missionaries labouring in the Scottish Mission are giving up much of the time from their weekly diversion day on the building sites helping to construct the chapels that are rapidly rising throughout the country. Each missionary is spending five hours every other week at one of the building sites. This amounts to more than 2,000 hours of labour contributed by the missionary force, which will go a long way towards helping to pay for the buildings and also to complete the buildings ahead of schedule.

The very first building started in Scotland is only six weeks away from completion. This is in the Drumchapel area of Glasgow. Several other buildings will be completed this year and the ground-breaking for three more in the Scottish Mission has taken place at Airdrie, Dumbarton and Dumfries.

Members of the Barrow and Ulveston Branches join together for a party on the beach at Walney.

BIRTHS:

To Brother and Sister Clive Payne, Leicester Stake, a daughter, Della Catharine.

To Brother and Sister Neville Oldham, Nottingham Ward, a daughter, Judith.

To Brother and Sister Puckeridge, Reading Branch, a son, Donald Sinclair.

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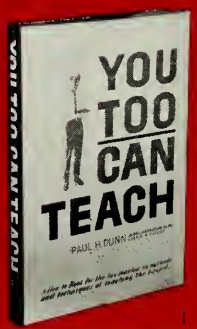

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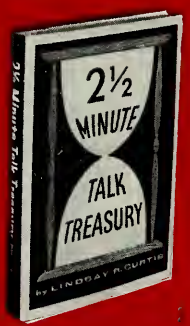

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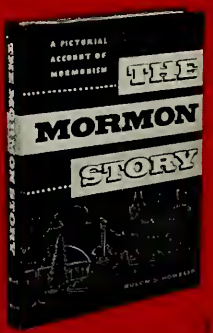

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Branch President dies after crash

PRESIDENT William Harvey Prince, who came to England in June, 1963, and was assigned to preside over the Oxford Branch, died on Tuesday, July 2, 1963, at the Radcliffe Infirmary as a result of head injuries sustained when his car was in collision on Sunday, June 30, 1963, whilst travelling to conduct the Sacrament Meeting at Headington Community Centre, Oxford.

President Prince and his wife were beginning a two-year mission for the Church, and the profound influence that they had over the Oxford Branch will be felt for many years. Though President Prince had been in Oxford for only a very short time, his wonderful spirit of love and kindness had found a ready response in the hearts of the Oxford members. His tragic accident and death is a heavy loss to all that knew him.

President Prince was managing director of the Prince Block Company, Salt Lake City, Utah, and has been engaged in business with his five sons for the past eighteen years. He has held many church positions, serving on the General Board of the Genealogical Society; both he and his wife have been engaged in research work on his grandparents' line and now have gathered over two hundred names. They have also been Temple Ordinance Workers for twenty-seven years. He also served many years as a High Councilman in Salt Lake City and prior served in the Stake Presidency of the St. George Stake..

He leaves five sons, one daughter and forty-five grandchildren, all living in Salt Lake City, Utah.

EZRA TAFT BENSON

(continued from page 195)

youth will not rise above its leaders."

Elder Benson urged unity and support of each other. He asked the leaders to develop a strong love for the youth of the Church.

Quoting President David O. McKay as saying "never has the enemy of righteousness been more thoroughly organised," Elder Benson explained that the world was indeed walking today in spiritual darkness. He asked that the leaders teach the youth to keep their eyes on the Prophet of God, "pray for him, be loyal, and read his words," he said.

Elder Benson urged that youth be taught the following:

—That it pays to live the good life—"wickedness is not happiness."

—That God lives and loves them. They are children of God and He wants them to succeed.

—That Jesus is the Christ, the exemplar, the advocate with the Father and the Redeemer of mankind.

—Love for the prophets, for Joseph Smith and for President McKay as God's mouthpiece in the earth today.

—Love for the pioneers and the rich heritage of virtues and high principles bequeathed by these stalwart colonisers.

—Love for the Constitution of the land and the ideals of the Founding Fathers. He declared that "our system of free enterprise, private ownership of property and market economy works. Don't give up our freedom of choice."

—To love purity, virtue and the good life.

—To keep all the commandments for their own good.

—To love life, the Church, and to have joy.

—To love the scriptures including the *Book of Mormon.*

—That God has spoken again in this day. Elder Benson told briefly of the First Vision of Joseph Smith in which he saw and spoke with God the Father and His Son, Jesus Christ, and referred to its religious significance.

Youth Missionaries Come Under Direction of Bishops

BY BISHOP R. L. SIMPSON

THERE is no finer programme for youth in all the world than that outlined at this conference, Bishop Robert L. Simpson of the Presiding Bishopric declared at the opening session of MIA June Conference.

It is up to each of us here to give the determined leadership and inspiration, and the programme will be carried to every ward and branch of the Church, so that two million members, both young and old, may benefit from it, he told the Tabernacle congregation.

Bishop Simpson explained that the youth missionary committees which have been functioning under the MIA will be transferred to the direct jurisdiction of the priesthood.

They will be known as the Aaronic Priesthood Youth Missionary Committees and will be under the direction of the bishops, he said.

He added that the MIA will continue to play a part in the missionary effort by continuing to provide an activity programme that will be attractive to young people. The organisation also will aid in the fellowshipping of new members of the Church, he explained.

Bishop Robert L. Simpson.

HEARTS OF FATHERS

(continued form page 203)

the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse."

Now, the word TURN here should be translated BIND or seal. But what is the object of this important mission? Or how is it to be fulfilled?

The keys are delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as Saviours on Mt. Zion.

But how are they to become saviours on Mt. Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads on behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection, and be exalted to thrones of glory with them.

Herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which fulfills the mission of Elijah.

The question is frequently asked, "Can we not be saved without going through with all these ordinances?"

I would answer, No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." HOUSE here named should have been translated KINGDOM, and any person who is exalted to the highest mansion has to abide a celestial law and the whole law, too.

* * *

SHARING

The good I share with others
Is the food that nourishes me.
The strength I spend with others
Is the strength that makes me free.
The good I see in others
My greatest good shall be
And the love I feel for brothers
Comes back again to me.
And the path I walk with neighbours
Is the road God walks with me.

—Anon.

Missionary Activities

Central British Mission

APPOINTMENTS:

May 6, 1963
John L. Taddenham appointed Supervising Elder of Chester District.
Thomas R. Woodhead appointed Supervising Elder of Leicester District.

May 8, 1963
Ralph Adamson and **Merriel Dewsnup** appointed Zone Counsellors of Robin Hood Zone.
Dennis Ernenhraek and **Thomas S. Fox** appointed Zone Counsellors of Shakespeare Zone.
Steven Porter and **Derrill W. Adair** appointed Zone Counsellors of Prince of Wales Zone.

May 21, 1963
Rebecca K. Bernards appointed Secretary to the President.

ARRIVALS:

May 21, 1963
Gerald Ray Bailey, from Salt Lake City, Utah, to Birmingham.
Bruce Douglas Cattam, from Salt Lake City, Utah, to Nottingham.
Marlon Seth Maloy, from Salt Lake City, Utah, to Leicester.
Della Judd Miller, from St. David, Arizona, to Cheter.
Loyd Lewis Miller, from St. David, Arizona, to Chester.

RELEASES:

May 2, 1963
Nancy LaRee Whimpey, from Washington, D.C. Districts laboured: Malvern Hills, Nottingham, Mission Home, Merthyr-Tydfil, Mission Home, Stafford, Mission Home, Wales.
George M. Adams, from Pocatello, Idaho. West Wales, Potteries, Norwich, Ipswich, Wales, Northampton. (Supervising Elder.)
Vernon "R" Button, from Richland, Washington. Districts laboured: Wales, Wolverhampton, Nottingham, Sherwood, Birmingham.
Harold "R" Bullock, from Pleasant Grove, Utah. Districts laboured: Leicester, Wales, Newport, Merthyr-Tydfil, Chester, Ipswich. (Supervising Elder.)
Robert Kent Bowman, from Kaysville, Utah. Districts laboured: Norwich, Mission Home, Sherwood, Chester, Northampton.
Brian T. Scott, from Salt Lake City, Utah. Districts laboured: West Wales, Malvern Hills, North Birmingham, Potteries, Nottingham, Ipswich.
Bruce Guy Wallin, from Renton, Washington. Districts laboured: West Wales, Chester, West Wales, North Birmingham, Malvern Hills, Kidderminster, Leicester.
Clair "J" Wixon, from Blackfoot, Idaho. Districts laboured: Wales, Chester, Boston, Birmingham, Mission Home, Wales. (Mission Accountant.)

May 3, 1963
Rudolph and Fawn Peterson, from Bountiful, Utah. District laboured: Northampton.

May 8, 1963
Merlin and **Lyma Cook**, from Roy, Utah. District laboured: Potteries.
Doyle C. Buttars, from Clarkston, Utah. Districts laboured: Chester, Newport, Wolverhampton, Nottingham, Robin Hood, Prince of Wales. (Supervising Elder, Zone Counsellor.)
Rnhert E. Green, from Burhank, California. Districts laboured: West Wales, Coventry, Northampton, Leicester, Prince of Wales. (Supervising Elder, Zone Counsellor.)

May 23, 1963
Wayne M. Wallace, from Salt Lake City, Utah. Districts laboured: Norwich, Chester, Potteries, Kidderminster, Wolverhampton.
Grant R. Kane, from Boise, Idaho. Districts laboured: Potteries, Coventry, Birmingham, Newport, Birmingham, Wolverhampton.
David Black, from Ely, Nevada. Districts laboured: Potteries, Wales, Newport, Leicester, Coventry, Boston, Birmingham.
Roger D. Bagley, from Greenwich, Utah. Districts laboured: Malvern Hills, North Birmingham, Potteries.
Delny I. Simper, from Vernal, Utah. Districts laboured: Wales, Sherwood, Boston, Stafford, Newcastle.
Carl D. Stnkes, from Hooper, Utah. Districts laboured: Malvern Hills, North Wales, Sherwood, Norwich-Ipswich, Ipswich.
Melvin C. Hufeling, from Murray, Utah. Districts laboured: Ipswich, Norwich, Newport, Nottingham, Sherwood, Chester, Birmingham.
Douglas B. Eggett, from Bountiful, Utah. Districts laboured: Ipswich, Potteries, Leicester.
Anita C. Harrison, from Cardiff, Wales. Districts laboured: Mission Home, Nottingham, Chester, Mission Home, Boston. (Travelling Sister.)
Brent P. Watsnn, from Salt Lake City, Utah. Districts laboured: Potteries, Ipswich, Northampton, Stafford, Boston.

North British Mission

ARRIVALS:

May 14, 1963
George William Brooks, from Honolulu, Hawaii, to West Manchester.
William Richard Calkins, from New Plymouth, Idaho, to Stockport.
Paul Leishman Montgomery, from Hooper, Utah, to North Manchester.

May 21, 1963
Douglas Gates Kilpatrick, from Bountiful, Utah, to Warrington.

APPOINTMENTS:

May 2, 1963
Carolyn Greene assigned Mission Office.

RELEASES:

June 28, 1963
Carl Lee Bendixsen, from Salt Lake City, Utah. Districts laboured: Burnley, Lake, Blackburn, Middlesbrough, Gatehead, (District Leader of East Manchester, Ashton and Wigan Districts.)
Dewey Brent Gudgell, from Salt Lake City, Utah. Districts laboured: Leeds, Doncaster, Bradford, Newcastle, Liverpool, Lake. (District Leader of Southport and St. Helens Districts.)
Allan S. Hooton, from Logan, Utah. Districts laboured: Burnley, Preston, East Manchester, Sheffield, Stockton, Macclesfield, Zone 1—

(Companion to Zone Counsellor, District Leader of Preston District.)
Robert Le Roy Layton, from Kaysville, Utah. Districts laboured : Liverpool, Sheffield, Grimsby, South Manchester, Kendal, Preston.
William Clare Tobler, from Washington, Utah. Districts laboured : Preston, Chester, Middlesbrough, East Manchester, Mission Office. (Travelling Companion to Second Counsellor, District Leader of Liverpool and Stockport Districts. Zone Counsellor of Zone III.)

North-East British Mission

ARRIVALS :

April 20, 1963
Alois W. Heck, from Caldwell Idaho, to Wakefield.

May 1, 1963
Thomas Noel Clawson, from Rialto, California, to Newcastle.

May 21, 1963
Steven L. Derbyshire, from Bountiful, Utah, to South Sheffield.
Paul Chester Minson, from Ogden, Utah, to West Leeds.

APPOINTMENTS :

April 14, 1963
Judith M. Price appointed Mission Recorder.
Marilyn Walker appointed Secretary to the President.

May 10, 1963
James C. Chadwick appointed Zone Counsellor.
Stanley Richard Bennion appointed Zone Counsellor.
Lyle Gordon Carter appointed Zone Counsellor.
Virgil M. Walker appointed Travelling Elder.
Gordon Lee Robbins appointed Travelling Elder.
Charles Christian appointed District Leader of Grimsby District.
John Paul Millburn appointed District Leader of East Leeds District.
Don Edward Peay appointed District Leader of Sunderland District.

May 22, 1963
Dennis D. Weir appointed Mission Secretary.
Frank Michael Watson appointed Mission Accountant.
Stephen E. Phelps appointed Travelling Elder.
Alton David Merrill appointed Travelling Elder.

RELEASES :

May 14, 1963
Janet Gay Bradfield, from Logan, Utah. Districts laboured : Bradford, Gateshead, South Manchester, Hull. Mission Office, Newcastle.
Rosa Lynn McMullin, from Moses Lake, Washington. Districts laboured : St. Helen's, East Manchester, Sunniside, Bradford, Hull, Newcastle.

May 17, 1963
David Dale Beazer, from Salt Lake City, Utah. Districts laboured : Lake, South Manchester, Grimsby, Blackburn, Burnley, Sheffield, Middlesbrough, Sunderland, Blyth, Newcastle.

June 20, 1963
Ronald Bruce England, from Salt Lake City, Utah. Districts laboured : Newcastle, Middlesbrough, Sheffield, Mission Office, Blyth. (Travelling Elder, District Leader of Hull.)

June 28, 1963
Steven Porter Giles, from Ogden, Utah. Districts laboured : Bradford, Newcastle, Blyth, South Manchester, Stockton. (District Leader of Sunderland and Wakefield District.)
David Paul Fletcher, from Clearfield, Utah. Districts laboured : Newcastle, Hull, Doncaster, Gateshead, Grimsby, Leeds, Sunderland.
Jesse Sale Brown, from Salt Lake City, Utah. Districts laboured : Leeds, Sunniside, Hull, Gateshead. (District Leader of Newcastle and Scunthorpe.)
Gordon George Beardall, from Mapleton, Utah Districts laboured : Sheffield, Middlesbrough, Newcastle, Burnley, Grimsby, Blyth, Gateshead
Virgil Maurice Walker, from Flagstaff, Arizona Districts laboured : North Manchester, Liverpool, Sunderland, Grimsby. (Travelling Elder, Editor of Publications.)
Glenn Kay Kimber, from Clearfield, Utah. Districts laboured : Sheffield, Newcastle, Burnley, Sunderland, Grimsby. (District Leader of Middlesbrough and Gateshead Districts.)
Dennis Eugene Heap, from Emmett, Idaho Districts laboured : Preston, South Manchester, Chester, Sunniside, Sunderland, Sheffield, West Leeds (District Leader of Blyth and Doncaster Districts.)
James Culmer Chadwick, from American Fork, Utah. Districts laboured : Grimsby, Burnley, Blyth, Stockton, South Manchester, Sheffield, Newcastle. (District Leader of East Leeds District, Zone Counsellor.)
Thomas William Cockayne, from Salt Lake City, Utah. Districts laboured : Sheffield, Doncaster, Hull, North Manchester. (District Leader of Sunderland District, Zone Counsellor, Assistant to the President.)

North Scottish Mission

ARRIVALS :

May 21, 1963
Rex Mill's Smith, from Jackson, Montana, to South Edinburgh.
John Wayne Sprague, from North Las Vegas, Nevada, to Perth.

APPOINTMENTS :

May 2, 1963
Lowell D. Barkle appointed District Leader of Falkirk.
Brian Y. Crowther appointed Travelling Elder.
William D. Nielsen appointed District Leader of Galashiels.
Billy G. Slater appointed Travelling Elder.
Ralph M. Stamp appointed Travelling Elder.

May 14, 1963
Brian Y. Crowther appointed District Leader of Dundee West.
Norman R. McKee appointed District Leader of Fraserburgh.
Joseph E. Ritchie appointed Travelling Elder.

May 21, 1963
John A. Gaines appointed District Leader of Kirkcaldy.
Harold G. Mills appointed Travelling Elder.
Billy G. Slater appointed District Leader of West Edinburgh.

RELEASES :

June 1, 1963
Brian Yull Crowther, from Huddersfield, England. Districts laboured : Londonderry, Central Glasgow, Hamilton, North Scotland, Dundee West. (Travelling Elder, and District Leader of Dundee West District.)

June 27, 1963
Eldon J. Bott, from Brigham City, Utah. Districts laboured : North Glasgow, Clyde, South Glasgow, Clydebank, Aberdeen North, Pentland. (District Leader of Pentland District.)
Gary Packer Carpenter, from Twin Falls, Idaho. Districts laboured : Ayr, Fraserburgh, Perth. (District Leader of Perth District.)
Owen Wayne Coon, from Salt Lake City, Utah. Districts laboured : Airdrie, Shetleston, Castlemilk, Hamilton, Barrhead, East Edinburgh. (District Leader of East Edinburgh District, and Assistant to Mission President as Zone Counsellor.)
Joseph Allen Francis, from Spanish Fork, Utah. Districts laboured : Dundee West, Hamilton, Castlemilk, Easterhouse, Airdrie, Fraserburgh. (District Leader of Fraserburgh District, and Assistant to Mission President as Zone Counsellor.)
James Neheker Hutchings, from Midvale, Utah. Districts laboured : West Edinburgh, Montrose, North Glasgow, Knightswood, Dundee West, North Scotland, Stirling, West Edinburgh.

RELEASES :

Ronald Gene Kent, from Ogden, Utah. Districts laboured : West Edinburgh, South Glasgow, Central Glasgow, East Edinburgh, Kirkcaldy, Aberdeen North, Mission Home, Aberdeen South.

Robert Lindsey McDougall, from Salt Lake City, Utah. Districts laboured : Barrhead, South Glasgow, West Edinburgh, Central Edinburgh. (District Leader of Central Edinburgh District, and Assistant to Mission President as Zone Counsellor.)
Fred M. Oswald, from Salt Lake City, Utah Districts laboured : Kirkcaldy, Aberdeen South, Clyde, Aberdeen North, Aberdeen South. (District Leader of Aberdeen North, Aberdeen South, Assistant to Mission President, Zone Counsellor.)
Edward William Peterson, from Saginau, Michigan. Districts laboured : Dundee West, Barrhead, Stirling, Dunfermline, Dundee East.
Joseph Eckersley Ritchie, from Salt Lake City, Utah. Districts laboured : Ayr, Aberdeen North, Fraserburgh, Kirkcaldy, Fraserburgh. (District Leader of Fraserburgh, Tavellling Elder.)

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Scottish Mission

ARRIVALS :

May 14, 1963
David Crawford Houston, Jr., from Salt Lake City, Utah, to Ayr
Mayo McClain Byhee, from Cedar City, Utah, to Ayr.
Donald Scott McGregor, from St. George, Utah, to Dumbarton

May 21, 1963
Donald John Larson, from Preston, Idaho, to Greenock.
Brent Ernest Wayman, from Holladay, Utah, to Easterhouse.

RELEASES :

July 1, 1963
Margaret Fisher, from Liverpool, England. Districts laboured : Dundee, Kirkcaldy, Dumbarton, Ayr, Johnstone, Barrhead, Hamilton.

July 4, 1963
Ira H. Allen, from South Jordan, Utah. Districts laboured : Kirkcaldy, North Glasgow, Knightswood, Central Glasgow, Dumbarton, Aberdeen, South Glasgow, Airdrie. (District Leader of Airdrie District.)
James Boyle, from Ogden, Utah. Districts laboured : Central Glasgow, Paisley, East Glasgow, Easterhouse, Falkirk, Central Glasgow, Dumfermline, Barrhead, Motherwell. (District Leader of Motherwell District.)
Robert Bogason, from San Diego, California. Districts laboured : North Scotland, Ayr, North Scotland, North Glasgow, Clyde. (District Leader of Clyde District. Assistant to the Mission President, Zone Counsellor of Wallace Zone.)
Gordon Camohell, from American Fork, Utah. Districts laboured : Aberdeen, Clyde, Dumbarton, North Glasgow, Springburn. (District Leader of Springburn District.)
Fred Finlinson, from Murray, Utah. Districts laboured : Aberdeen, Central Edinburgh, South Scotland, Paisley, Drumchapel. (District Leader of Drumchapel District.)

July 31, 1963
Carol Ray Reid, from Las Vegas, Nevada. Districts laboured : Clyde, Cranhill, Barrhead, Mission Office, Johnstone, Barrhead. (Mission Relief Society Secretary.)

APPOINTMENTS :

May 1, 1963
Donald K. McCauley appointed Assistant to the Mission President, Zone Counsellor.
Jeffrey C. Jacob appointed District Leader of Easterhouse District.
William Ballard appointed District Leader of Glasgow District.
David L. Runyan appointed District Leader and Unit Leader of Loch Lomond.

May 23, 1963
Stephen P. Smith anpointed Assistant to the Mission President, Zone Counsellor.
Rodney B. Wood appointed District Leader of Johnstone District.
Wayne R. Bevan appointed District Leader of Renfrew District.
Robert L. Peterson appointed District Leader of Dumfries District.
Richard J. Nichols appointed District Leader of Motherwell District.
Douglas R. Little appointed Assistant District Leader and Unit Leader of Annan.
Kenneth H. Parkinson appointed District Leader and Unit Leader of Thornliebank.
William G. Swapp appointed Assistant District Leader and Unit Leader of Wishaw.

South-West British Mission

ARRIVALS :

May 19, 1963
Pauline Simpson, from Bournemouth, Hants, to Portsmouth.

RELEASES :

May 19, 1963
Annjean Coltrin, from Boise, Idaho. Districts laboured : Plymouth, Bristol, Royal Windsor, Mission Home, Gloucester.

Which man is travelling faster?

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